

# Zion's Herald.

Volume LXXIV.

Boston, Wednesday, July 15, 1896.

Number 29.

## Zion's Herald.

CHARLES PARKHURST, Editor.

ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$2.50 per year, including postage.

86 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

The State of New York has made a good beginning in establishing the Adirondack Park. An additional tract of 200,000 acres is offered to the Fisheries, Game and Forest Commission at \$1.50 an acre. The Commission is in favor of the purchase, but there is no loose money in the treasury to meet the bill. The majority of the members favor a bond issue of \$1,000,000, from which the needed amount could be taken.

England found, a few years ago, that her annual consumption of coal was 180,000,000 tons. Scientific men foretold the early exhaustion of the supply by the continuance of that rate. But, in spite of the prophecy, the rate holds. American men of science assure us now that, at the present rate of consumption, the anthracite beds, which are pretty well defined, will be exhausted in one hundred years. Some bituminous coal would remain. But the lavish use is not checked by the forecast.

The latest reports of the tidal wave which submerged parts of Japan deepens the horror. The number of the dead, as so far ascertained by government returns, is 28,899. The investigation has not yet been completed. This was communicated by the Japanese minister to the authorities at Washington. In addition to the dead, 35,000 persons were more or less severely injured, making in all of the dead and injured 60,000 persons. This terrible ruin was wrought in thirty minutes!

George W. Vanderbilt has purchased, for his immense Biltmore estate, the most valuable forestry library in the world. Ten cases of these books are in the appraisers' stores, New York. The appraisers demand duty, while Mr. Vanderbilt claims free entry. Books in foreign languages and over twenty years old are free of duty. About fifty of the books are in English and less than twenty years old. These are declared dutiable. The owner appeals on the ground that the tariff law allows scientific books, devoted to original research and for public libraries, to enter free. The appeal has not yet been heard.

The struggle in Crete assumes a new phase. The Christians of the island have organized a civil government and declared in favor of annexation to Greece. The short way for the Great Powers was to approve, but they appear to have been swayed by the Turk's delusive assurances of reform. In view of these promises, the Powers recommend submission to Turkish authority. Once disarmed, the Christians will be in the Sultan's power, and he can dispose of them in a quiet way. That the insurgents will not submit willingly to the old rule, we may be sure. They know how much a Turkish promise is worth.

The treaty of peace between England and the United States was signed at Paris, Sept. 3, 1783; but the military posts at Oswego and Detroit were held until certain transactions were completed. Fort Ontario at Oswego on the lake was evacuated by the British, July 15, 1796, thirteen years after the treaty of peace had been signed. Detroit was evacuated about the same time. In both places the centennial of the evacuation is being celebrated. It marks properly the

close of the struggle between Great Britain and her American colonies. At both places the celebration is military. The Secretary of War, Gen. Nelson A. Miles, and Gen. Horace Porter are present at Oswego, the latter gracing the occasion with an oration of the finest quality and most admirable form.

## The Endeavorers in Washington.

The "Convention City," as Washington is now called, was the meeting-place, last week, of the fifteenth annual gathering of this fraternal army of Christian disciples; and to the great tents pitched on the beautiful White Lot, south of the White House, came over 30,000 Endeavorers from various States and countries, and were welcomed, ere they reached them, by 8,000 District members of their Society. The tents, of course, could not contain the vast throngs, and the city churches and halls were freely offered, as in other places, for headquarters and services. The general meetings were fully and enthusiastically attended, and the numerous lines of activity conducted by the Society were discussed in special gatherings held for the purpose. There were early-morning prayer-meetings in thirty-three churches, denominational rallies, junior rallies, missionary rallies, evangelistic and consecration meetings, Bible teaching, etc., and yet, though all these were thronged, day and evening, despite rain and heat, the street cars, shops, public buildings and pleasure resorts were so constantly filled with eager strangers wearing the C. E. badges, that the District seemed pervaded with them. A feature in the program was the concert given Saturday afternoon on the eastern front of the Capitol by the fine chorus of 4,000 voices, assisted by the famous Marine Band. Over 50,000 people were present. The meeting-place next year will be San Francisco. The Society now numbers 2,700,000 members. Its pledge is printed in thirty different languages.

## The New Canadian Premier.

Sir Charles Tupper, the Conservative Premier of Canada, who succeeded Sir Mackenzie Bowell last April, has placed his resignation and that of his cabinet in the hands of Lord Aberdeen, the Governor General. He has been a little slow in performing this unpleasant duty, but the issue of the late election rendered it inevitable. The Governor General sent for Mr. Wilfrid Laurier, the Liberal leader, and invited him to form a cabinet and take the direction of affairs. The new ministry are: Laurier, Tarte, Langelle, Fisher, Fitzpatrick, for Quebec; Sir Richard Cartwright, Sir Oliver Mowatt, Patterson, Mulock, for Ontario; Borden, Blair, Fleiding and Davies, for the Maritime Provinces. Besides these ministers with portfolios, there will be two ministers without portfolios, two controllers, and a solicitor general. There will be no immediate change in the tariff, but during the coming session a commission will be appointed to investigate the subject and recommend the proper course of action for the Houses.

## Eliot, the Apostle to the Indians.

The appointment of a committee by Mayor Cobb of Newton to arrange for the celebration of the 250th anniversary of the founding of the Indian mission in the northeast corner of the town, recalls anew the name and services of John Eliot, who, though a good citizen and faithful pastor, is remembered chiefly as the prime leader in efforts to evangelize the native tribes of New England and as the translator of the Bible into the Indian tongue, which no human being can now read. The story of the founding at Nonantum is simple, yet full of meaning. On the 28th of October, 1646, "four of us went to the wigwam of Waalibon and there met a company of Indians, men, women, and children, gathered from all quarters roundabout." Eliot prayed in English, and then preached an

hour and a quarter in their own tongue. They were pleased, and assured the preacher that they understood him. Though the simple service lasted three hours, the bronze auditors dispersed "with appetite." The service is memorable as the beginning of the missionary movement of Protestantism. Eliot began with the lowest, reconstructing the hidden foundations of human society. The spirit of Eliot reappeared in Sargent, David Brainerd and Jonathan Edwards, and later in James B. Finlay and the Lees. The examples of devotion in Eliot and Brainerd have done much to inspire, in the modern church, the flame of missionary zeal. The services of Eliot deserve commemoration on this quarter-millennial anniversary of the founding of the mission at Nonantum. The committee is authorized to secure a great orator and a poet for the occasion. The base of a monument to the Apostle was laid several years ago, but the work has remained incomplete for lack of funds.

## Notification of Mr. Hobart.

The special committee, of which Hon. Charles W. Fairbanks was chairman, has formally notified Garret A. Hobart of his nomination as the Republican candidate for Vice President. The notification speech was a model for clearness, force and compactness, and the reply of the nominee was equally pertinent and happy. Mr. Hobart accepted the high honor with thanks and assurances of his devotion to the duties devolving upon him, in case of election. He concurred without reserve in the declaration of principles and policy embodied in the Republican platform. In his brief deliverance he emphasized the gold plank as the vital and leading issue in the campaign. "Gold," he said, "is the one standard of value among all enlightened and commercial nations. The question admits of no compromise. It is the vital principle at stake; but it is in no sense partisan or sectional. It concerns all the people. Ours, as one of the foremost nations, must have a monetary standard equal to the best."

## The Ancients in London.

The Ancient and Honorable Artillery Company, an aristocratic reminiscence of old Boston, is having a run in England. The organization has been everywhere received with favor. The first foreign military company to be allowed to carry arms in England, it was also the first to be admitted to the review at Aldershot. The members were invited to an audience with the Queen, and at the banquet at night in the King's Hall the Prince of Wales presided. Col. Walker, commander of the Ancients, proposed the health of the Queen in a graceful speech, which was responded to by the Prince. Mr. Bayard, who was present, spoke briefly upon the currency question, and was followed by our own inimitable Depew, who made one of his most witty and agreeable addresses. The occasion was employed to promote good feeling between the nations. The Ancients visited other parts of the kingdom and were everywhere taken to the hearts of the English people. Both sides seemed desirous to maintain a good understanding between the two Saxon peoples.

## The Democratic Platform.

Of the sixteen planks comprised in the Democratic platform five relate to the national finances. Among them silver holds the place of honor, as the dominant issue in the canvass. The demonetization of silver by the act of 1873 is denounced, and "the free and unlimited coinage of both gold and silver at the present legal ratio of 16 to 1, without waiting for any other nation," is demanded. The issuing of bonds by the national government in time of peace, and of notes by national banks, is discountenanced. Tariff is to be "for revenue only," and the existing law should be changed only by adding enough to supply the deficit caused by the adverse decision of the Supreme

Court. The platform pronounces against "the importation of foreign pauper labor," and in favor of additional power over trusts and railroad corporations. It favors economy, the passage of a funding bill, and the better regulation of pensions. The federal judges are censured for interference with the freedom of the people, as in the Chicago strike. There is a plank in favor of the admission of New Mexico and Arizona as States in the Union, and another expressive of sympathy for the Cubans. Alaska should have a delegate in Congress, and civil service tenure should be for short terms. The platform concludes with a plank in favor of national aid for the improvement of interior waterways, naming especially the Mississippi River. The document expresses the views of the more radical and reckless elements of the party. The leading features are populist, revolutionary and anarchical. The platform is the outcome of a sentiment which has been gathering force for twenty years—a huge-blast of the new Democracy. The majority which adopted it is sanguine and enthusiastic. The more sober, conservative and prudent men of the party regard it as a dangerous explosive, charged with political dynamite, threatening not only the peace and integrity of the party, but the welfare and security of the nation itself. The gold men were appalled at the sentiments put forth in it. Under the searching analysis of Senator Hill, the seamy side and dangerous elements of the structure were mercilessly exposed to view. But the platform was a foregone conclusion; the majority was deaf to argument and warning. The craze had reached a crisis, too late for remedy.

## The Silver Candidates.

William Jennings Bryan, who secured the nomination for the Presidency at the Chicago Democratic Convention, is a young man little known to the country. Very few persons in the East have heard his name. As an orator and stump speaker he had enjoyed local fame for several years. He stumped his State for Hancock and was himself twice chosen to represent his district in Congress. By the Republican tidal wave two years ago he was totally submerged. Mr. Bryan's native State is Illinois. His father emigrated from Virginia to Illinois, graduated at McKendree College at Lebanon, and became an eminent lawyer and member of the Legislature. William J. was born at Salem, Marion County, March 19, 1860. He made the most of the public schools, and in 1875 began his preparation for college at Whipple Academy. Entering Illinois College in 1877, he graduated with honor in 1881. In 1884 he delivered the master's oration by which he won public favor. Graduating from the Law School of Union College, Chicago, in 1883, he at once began practice in Jacksonville, Ill. In 1887 he removed to Lincoln, Nebraska, and was at once recognized for his ability, moral worth and eloquence. He is a member of the First (Cumberland) Presbyterian Church. He has a beautiful family, consisting of a wife and three children. The prize he coveted seems to have been won by a single speech in the convention, impassioned and well directed. He had the disadvantage of following such masters as Senator Hill and ex-Governor William E. Russell. But they spoke against the majority. Bryan had the advantage of the tide. He was not only magnetic, his message at once struck the major key, and kindled and roused the audience as with the trumpet of battle. When he began, his chances of nomination were dubious, but when he reached the peroration the majority was eager to vote. He knew his hour, and made the most of it.

Arthur Sewall, of Bath, Me., the nominee for Vice President, is the head of a great ship-building family in Maine. He was chosen on the fifth ballot over Sibley, McLean and Bland. The only ill reported of either candidate is found in the crude and dangerous political theories they entertain.



### THE NEGRO IN BOSTON.

Slight Increase of African Population — Mere General Discrimination against the Negro — Birds of a Feather Compelled to Flock Together — Negro can Secure only Menial Employment — Comparison of Condition in New England and the South — Social and Religious Life in the City.

BOSTON has ever stood for all that is best in thought, in morals, and in religion in America. She has held the torch with unwavering arm and led the way through the night to the brightening day. Boston, representing New England, was the mother of that first great movement for colonial independence. Boston, representing the soul and intellect of the North, was the nursery of that second great movement of our country that led to the freedom of four millions of Negro slaves.

To the Negro in those days of bondage Boston was a city set on a hill. It was a city of refuge, a place of light, life and liberty, toward which his face was turned. Boston invited him to come. She fearlessly denounced his oppression; she established bureaus, funds and secret societies to aid his escape. She tried to protect and care for him. She ran to meet him, fell on his neck, put a ring on his finger, killed the fatted calf for him, and welcomed him as a son that had been lost and was now found.

This was Boston's attitude toward the Negro thirty years ago. What is her position towards him today? The Negro then was welcomed to a land of "liberty, equality and fraternity." He was promised advancement intellectually, industrially, socially and religiously. What has he received? What is the status of the Negro in Boston?

In spite of the flattering prospects and the incentives that the freedmen had to come East, comparatively few have seized their opportunities. In 1890 there were 8,500 Negroes in Boston, not two per cent. of the total population. With all the pressure of poverty and race prejudice at the South to drive them, and with splendid possibilities held out to draw them hither, is it not strange that their numbers here should be so small? They are increasing in total numbers in Massachusetts, but the rate of increase is steadily decreasing. The per cent. of increase between 1880-'90 as compared with that of 1860-'70 shows a falling off of over 53.29 per cent. In 1890 the per cent. of Negroes to whites in Massachusetts was 1.05 per cent. to 98.95 per cent. — a remarkably light figure, all things considered.

#### Where Do the Negroes Live in Boston?

Of the 8,500 in the city we find about 5,000 of them in four wards, and nearly the total number grouped in two small areas at the West and South Ends. These are "negro quarters" in as real a sense as we find them in any other city of the country. They differ from those of Philadelphia and Baltimore in no essential whatever. The families are massed — Ward 11 with 1,099 Negroes has more than twice as many dwellings occupied by ten families each as any ward in the city. The colored population is almost entirely confined to these quarters. It is only in rare cases that they live in any other parts of the city. There are many well-to-do colored people in Boston, people of education and refinement, and they do not naturally choose the Negro sections of the West or South End for a home. But here they are mostly found.

"Why is it," we asked a prominent colored tailor in this city, "that the Negroes are confined in these two or three districts?"

"Birds of a feather flock together," said he; "but that is not altogether true of the Negro. The truth is, they can't help themselves. An educated Negro wishes no more to live in these places, among the low, ignorant men of his color, than the whites, living on Commonwealth Avenue, want a home among the Dagoes at North End simply because they are white. We are as sensitive to our surroundings as the whites, but we can't help ourselves. 'Take a house here,' says the real estate agent, 'or nowhere.' We can't rent a house in any good white quarter of the city, and, as for buying, that is quite out of the question."

"But you own a house on M— Avenue?"

"Yes, but how did I get it? Go to the owner or agent? Not much. I hired a white man to buy that for me through the agent, and it was not until the deed was signed that they knew that a colored man was to be the owner. There isn't enough money among all the Negroes of Boston to have bought that house had the owner known that a Negro was after it. The only way for a colored man to buy desirable property in Boston is through a third par-

ty. You see, we're kept down where we are, not because we don't want to get up, but because the whites don't want us up."

That this is true, every real estate broker in the city admits.

"We cannot rent to colored people," said Mr. S., a broker on Washington Street, "except in the Negro quarters. Property always decreases in value as the Negroes increase in numbers about it. Plant one colored family on Commonwealth Avenue, and there would be an exodus of whites for three blocks each way and a fall of thousands in the value of real estate. Property owners know this, and leave express orders not to rent to Negroes."

"But there are many cultured Negroes in Boston, and there ought to be no objection to living as neighbors to these," we said.

"There ought not to be, perhaps," he answered, "but there is, nevertheless. And it is more difficult today than it was twenty years ago for the colored people to buy or rent houses among the whites. Indeed, they can't do it when it is known that they are Negroes."

"But do they want to do this?"

"Yes. I believe a Negro of wealth would enjoy a home on the water side of Beacon Street as much as any other man — and, in truth, more than most men. Nothing would suit him better. The very fact that they know they are not wanted and that in a social way they are positively shunned, would cause them to choose just such surroundings above all others. It is not among those of his own color, but among the best whites, that a wealthy Negro aims to live."

We believe these statements are in no wise exaggerated. Investigation has only deepened our conviction that the Negro lives where he does and as he does, in great part, because of white prejudice against him.

The following occurred to our certain knowledge, and is only one of many such incidents that have come to light confirming this opinion: —

A wealthy colored man of Boston, some time ago, bought a fine residence in Brookline. When his neighbors discovered that he was a Negro, they quietly tried to buy the property back. He would not sell it. All their overtures failing, they finally came to him in a body, and, in dismay, offered him double the amount that he paid for the place. He accepted the sum, and bought another house near. The white neighbors tried to buy him off again, but failed, and he now lives among them a respected but a very unwelcome neighbor.

This thing frequently occurs in Boston, and if a colored man gets a home among well-to-do whites it is through some white man buying for him, or by accident. For instance, the only house occupied by Negroes on Shawmut Avenue has been held by the Negroes since twenty years ago, when it was leased by a colored society called the "True Reformers." Another house on the upper end of Joy Street, among the whites, now occupied by a colored lawyer, was the home of one of the prominent Negro antislavery agitators, and the rendezvous of the run-away slaves.

An average Negro home in the West End differs little from the home of a white man in similar circumstances. Many evidences of refinement are seen. We examined several. Pictures, organs, sewing-machines, carpets, and other necessities to well-ordered homes were generally found. The average rent for a house, we would judge, is about \$15 per month, with four rooms to a family. There are extremes above and below this, and in some parts of the West End a room for a family suffices. There are no Negro quarters in Boston, however, that we would not rather live in than among the Jews or in Little Italy at the North End.

#### How is the Negro Employed in Boston?

There is no more striking difference between the Negroes of the North and South than in the matter of their labor. We woke up one morning in Augusta, Georgia, after a continuous ride from New England, and were surprised to find that the carpenters and masons putting up a large building near the station were Negroes. With years of residence in Boston we never saw a Negro with the hatchet or the trowel, nor even with the blacksmith's apron. Doubtless there are some, but they are few. Here the Negro carries the hod, in the South he lays the brick and mortar; here he shovels out the cellar, there he frames the dwelling; here he whitewashes the fences, there he paints the houses; here he cleans the stable, there he shoes the horses;

here he is a common laborer, there he is an artisan. This wide difference in the character of the labor of the Negro North and South is meaningful.

Where has he the greater chance — in Boston or Atlanta? Where has he the greater incentive to intellectual culture and mechanical skill? In Boston he may become the smoothest, the most obsequious, of waiters; he may even attend a soda-water fountain in a first-class drug-store; he may go to Harvard, graduate orator of his class, and expect to find a small living as lawyer or physician among the people of his own color at the West End; but this is the summit to which he may hope to climb. There are a few colored lawyers, doctors, preachers and teachers in Boston, but the demand is not great. All these professions are open to the Negro in the South, and the call is imperative.

If there is small demand for the professional Negro in Boston, there is still less chance for the skilled workman. He is not wanted as an apprentice. The white youth is preferred before him, and his opportunities for learning a trade are few. Even the colored barber in Boston is no more. As late as ten years ago he flourished here and held a great part of the best trade, but it is not so today. Sitting in a first-class barber shop some time ago, we asked the manager what had become of the Negro barber. "Gone to the wall," was his laconic answer. "When I came here a few years ago, the Negro had the right of way as the tonsorial artist; now there is not a first-class Negro barber shop in Boston. Nor would a Negro be employed in any first-class shop; and, more than that, he would have considerable trouble even to get a shave in one."

"How do you explain it?" we asked.

"The white man doesn't want to be handled by the Negro," he said, bluntly. "And I'd lose my trade [white] if it was known I did any work for a Negro."

This was, in substance, the reply of several high-class barbers.

In the mills and factories we find still fewer Negroes employed as skilled workmen. Their work in these places, in the main, is the heavier, more laborious sort. While he is doubtless somewhat responsible for the position he holds, certainly race-prejudice has much to do with it. That the Negro has capacity for invention or mechanical skill, seems just dawning on the New England mind. We looked with astonishment at the recent industrial exhibit in Boston of the Negroes of Tuskegee Institute. But this should cause us no special surprise. The Negroes of the South have been doing this work for two hundred years. The difference is that heretofore they have been mere machines and their labor has counted to them for nothing in development or in the way of position before the world.

"I have complained to my people," said Rev. Dr. D. P. Roberts, pastor of the A. M. E. Church in Charles Street, "and the white people have complained to me, that we Negroes do not take advantage of the educational opportunities offered us by Boston. All the schools and colleges of this State are opened to us as to the whites, and our chances for education are equal; but as a class we do not study. Why? There is a reason for it. We complain, but we have no right. Massachusetts opens her schools to us, but she shuts her shops. She urges us to study, but finds us no way to apply our learning. It does not take a college education to run an elevator, or to receive the cards at a Back Bay door. A man can load a ship or even carry letters without a university training. Now, where is the incentive to study? 'Go down South among your own people,' they say, when a State Normal School graduate applies for a position to teach. 'We have no vacancies,' answer the managers of our great Boston stores when we seek a clerkship. Why, do you believe me, of the thousands of clerks in Boston, I don't know a single Negro behind the counter. Boston does many splendid things for the Negro visitor, but other than as a guest she has no room for him except in the places no white men want. She loves to educate him. She loves to put a diploma in his hand, but with it a ticket for the South."

In our inquiries among the Negro workmen in the city the statement above was fully verified.

Probably the largest business houses owned and managed by colored men in Boston are tailor shops. But are their clerks colored men? No. Without exception they are white.

"It would hurt my white trade," said Mr. O., a colored tailor on Washington Street, "if I employed colored help. I can

count my colored patrons on the four fingers of that hand, and even they prefer to be waited upon by a white clerk. But," he added, "by the way, the Negroes have not yet learned to work for Negroes. They can obey a white man, but they feel too nearly a colored employer's equal. I have always had trouble with them."

Beside the tailors there is a Negro undertaker, a large number of saloon-keepers, tobaccoists, numbers of petty coal-hawkers, barbers, and small grocers. Boston has ten colored mail-carriers.

"There is no distinction," said a post-office official, "between the white and black mail carriers. They all come in under the civil service laws, and if a colored man's reputation and examination are all right, he has the same chance, the same work, the same salary, as the white man."

The vast majority of colored people in Boston are employed in hotels, in private families, on the elevators, on coal carts, around the docks, as porters in large stores, and in various other kinds of work of this class. "They are given," as a Negro porter in one of the shoe-stores said to us, "the work that white folks don't want."

Limited as they are to so narrow a field, we have found it a common complaint that it is all but impossible for a Negro, unknown and out of work, to get employment in Boston. "We can go most anywhere with the white man," said a Negro, "and spend our dollar; but we cannot go anywhere with the white man and earn it."

"What the Negro wants," said President Booker T. Washington, in his remarkable address at the opening of the Atlanta Exposition, "is the right not only to spend a dollar in a theatre, but the right to earn a dollar in a factory."

#### The Negro's Social Life in Boston.

As we find the Negroes living in quarters by themselves, so we find them restricted in their social life. The color line is drawn in Boston — silently and courteously, but positively and rigorously, drawn. The two races ride together in the same cars, they are crowded together in the same elevator, they receive the same polite attention in the stores, they may attend the same churches together, they may sit side by side at the theatre or concert — in short, in most public and commercial relations the two races meet without signs of open repugnance; but even this is not wholly true. The Negro can hardly get a first-class white barber to cut his hair; Bishop Arnett, of the A. M. E. Church, is refused admittance at three of the leading hotels; the Negro is rarely able to obtain anything more than menial employment, and though he be wealthy and cultured, he is not openly able to buy or rent desirable property. There is a law upon the statute books of Massachusetts against "any distinction, discrimination or restriction on account of color or race . . . in respect to the admission of any person to or his treatment in . . . any public place of amusement or public conveyance, public meeting, or inn, whether licensed or not licensed," punishable by "a fine not exceeding one hundred dollars." This is the standard of the State, but the sentiment of the people is far below. Compared with the public sentiment South, open prejudice in Boston is slight; but measured by Boston standards, her treatment of the Negro is far different from what it ought to be. "I came from Baltimore to Boston," said a Negro in answer to our question as to how he liked the city, "and I am going back to Baltimore. The difference between the two cities is just this: There we know what to expect and we take our place; we know where we can go and what we can do; we are plainly told so. But here you're never told and you never know, but for all that you find yourself quietly pushed aside and left out."

We fail to see any difference in the nature of the feelings against the Negro North or South of Mason and Dixon's line. It is a mere matter of the way they are expressed. Before the courts of Massachusetts the Negro is on a level with the white man; but the very fact that the State Legislature has found it necessary to adopt such resolutions as it did, condemning the recent exclusion of Bishop Arnett from the hotels, emphasizes all too strongly the personal prejudice felt against the Negro.

In the churches an outward spirit of equality prevails, and the ministers of the two races have been known to exchange pulpits. White people frequently attend colored churches, and vice versa. Among the professions the scientific spirit rises above the color line, as colored lawyers have white clients and practice with their white brethren, and among the physicians colored doctors are called in consultation with the



white. Dr. I. L. Roberts, of Grove Street, says that as doctors they even sit down to the same banquet table together. But in all things purely personal and social there is no mingling, no intercourse between the two races. The breach seems to be widening. Such a possibility as social equality appears more unthinkable today than ever.

When the League of American Wheelmen was organized a few years ago, the Negroes were admitted to membership equally with the whites. As the organization spread, the Southern contingent objected so strongly to the unrestricted membership in favor of the Negro, that the constitution was amended to read: "Any amateur white wheelman of good character, etc., is eligible to membership in this League." Said President Elliot of the L. A. W., in answer to our question why the colored people are not admitted: "First, the whole South to a man are dead against it, and have threatened to withdraw if the colored men are re-admitted. When I first began official work in the League, I fought against this race prejudice. It seemed narrow and mean, and the New England membership did all in its power to break down this bar against the Negro. We nearly succeeded, but were finally beaten, and I'm glad of it. I would not change it now if I could, for, in the second place, the longer I am in the League, the more clearly I see that the L. A. W. is after all a social organization, and while in mere business relations I can treat the Negro as any other man, socially I don't want him with me, and no other white man does. There are balls, meets, theatre parties, chapter runs, and countless other social functions in which the white and colored people cannot come together on a plane of equality. The Negro will never be admitted into the League any more than he will into fellowship among the Society of Odd Fellows or any other such social body. He is further out today than ever, and I wish the few who are still members would feel how cordially they are not wanted and withdraw. The Negro cyclist enjoys the privileges of good roads, free transportation of cycles, and all the other reforms brought about by the League, but he cannot socially become a member with us."

Such is the law of the League of American Wheelmen, and such the unwritten but inexorable law of social Boston.

#### CHARACTER SKETCH.

Rev. Joseph Agar Beet, D. D.

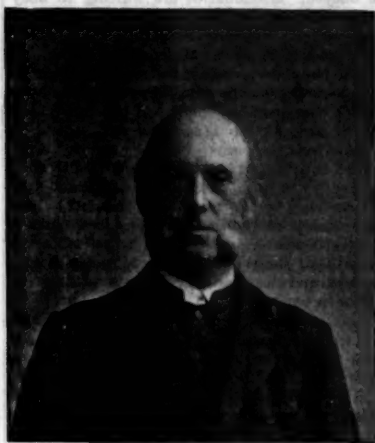
Rev. Thomas Rippon.

NEVER were America and England in closer touch and sympathy than now. Atlantic greyhounds have annihilated geographical distance, while in heart and feeling we are one. On both sides the water Methodism has done much to foster international good-will. Your Conference representatives to us, and ours to you, have again and again removed what seemed to threaten estrangement by fraternal greetings and reminders of our common brotherhood of blood and religion. This was eloquently voiced at Cleveland by our delegate, Rev. W. L. Watkinson, and your responsive cheers are ringing still. Yet another to express the same sentiment is leaving our shores, a man of world-wide reputation as theologian and book writer, a profound scholar and philosopher, a catholic Christian, and distinguished Methodist preacher.

Professor Beet, the subject of this sketch, who visits the United States and Canada in response to urgent and cordial invitations, occupies a unique position in British Methodism, not excepting communions outside his own. Dr. Beet is in his fifty-sixth year, and was born of good Methodist stock at Sheffield, "the city of hardware." Educated at Wesley College under Dr. Waddy, he gave promise of no ordinary ability. Leaving school, he became a mining engineer, and at an early age was appointed manager of collieries in Lancashire. Called of God to preach the Gospel, he gave up a promising commercial career and in 1862 offered himself as a candidate for the Wesleyan Methodist ministry. Accepted by the Conference, he was sent to Richmond Theological Training College, where he spent two years. While there he came into close association with Dr. Moulton, then classical tutor, and formed a friendship which has existed to the present day. Leaving college in 1864, he entered on circuit life, and for over twenty years held several important charges. In 1885 he was elected, by a practically unanimous vote, to

the chair of Systematic Theology at his alma mater, Richmond.

In his earlier years Dr. Beet traveled a good deal on the continent of Europe, and was familiar with several of its most important cities. In 1866, during the great Austro-Prussian conflict, Dr. Beet spent



Rev. Joseph Agar Beet, D. D.

some time at the theatre of events and so acquired some little experience of actual war.

Soon after leaving college Dr. Beet formed the purpose of commenting on the Epistles of St. Paul, and began to prepare for this great task. After twelve years of study he produced his first work on the "Epistle to the Romans," which at once gave him an assured place among New Testament scholars. This work has been followed by others, and Dr. Beet has now completed commentaries on the four greater Epistles, and the four Epistles of the first imprisonment. He has also published several theological and apologetic works and an introduction to the New Testament.

During the last two years Dr. Beet has been prominently before the public in connection with Armenian affairs. He is a prominent member of the council of the Anglo-Armenian Association and the Grosvenor House Committee, having at its head the Duke of Westminster. He will represent the above council at the forthcoming conference of the friends of Armenia in the United States. Dr. Beet has also taken an active part in pressing the claims of the "Gresham Scheme" for providing a teaching university for London. In many departments the Professor is one of our chief representative men. His great position and services have been recognized in many ways, not only by his election to the theological chair at Richmond, but also by his election as member of the Legal Conference, and appointment as Fernley Lecturer, in 1889, when he delivered his powerful thesis, "The Credentials of the Gospel." In 1891 the University of Glasgow conferred upon him the degree of D. D.

The Professor is altogether an interesting personality. As a conversationalist he shines. Intensely human, and gifted with free speech, he pours out from an encyclopedic mind a fund of elevating talk. Intellectually he is like a deep well, clear, fresh, perennial. To change the figure, he answers old Trapp's description of a full-minded man — "a book in breeches!" As a polemic Dr. Beet reveals his power. In controversy, and where for truth a strong right arm is needed, the Doctor is at his best. Teaching is his forte. From the time of entering the ministry he has been "guide, philosopher and friend" to thousands of Sunday-school workers and young preachers. Healthily-minded, sympathetic, and a devotee of truth, he has won the confidence of many now working for God, who but for him would have drifted in "sunless gulfs of doubt." A firm believer in Methodism, like Dr. Riggs, he has visions of it becoming in time our national church. Ecclesiastical though he is, Dr. Beet holds strong views as to the position of Methodist laymen, their privileges and rights. We have heard him say: "The two main pillars on which Methodism rests are local preachers and class-leaders."

As already hinted, Dr. Beet's reputation is great outside his own communion. Correspondents from all parts of the world — chiefly ministers — and representing various sections of Christendom, have gratefully acknowledged the value of his writings or sought his guidance. In England he is widely read by Anglicans and Nonconformists alike, while in Scotland Presbyterians hold him in great esteem. The late Bishop Lightfoot was one of his warm ad-

mirers, and Dean Farrar, in acknowledging the Doctor's commentary on Corinthians, presented his "Early Days of Christianity" with the words: "I am sending brass for gold."

For many years Dr. Beet has been especially interested in America and its institutions, and has carefully studied the best of its literature. He comes to you in answer to cordial calls. He will address meetings at Chautauqua, deliver courses of theological lectures at the University of Chicago and Ocean Grove, besides fulfilling several preaching engagements. Boston Methodists will soon have an opportunity of judging for themselves what sort of stuff the mother church produces. Professor Beet will preach in your classic city on August 23. May his bow abide in strength!

#### CINCINNATI CORRESPONDENCE.

"Losantiville."

GENERAL CONFERENCE is not worn quite threadbare yet as a theme of conversation. Its critics, whatever their viewpoints, agree that, for an ecclesiastical body, the Conference were too much the men of a political convention. There was too much scrambling for the several good paying positions within its gift. The burden of complaint seems to be that there is no longer fair play in open field, but that the vantage-ground is held by the men with General Conference offices. The political features of the Conference were so prominent that it seems surprising that "Losantiville" should have innocently struck fire that generated some semblance of heat by writing in his last letter of the lobbying that came under his notice before Conference. The business of the religious correspondent is to report facts, not to overlook them or to whitewash them. It was the fashion of old when an ox was led out for sacrifice to Jupiter to chalk any dark spots to give the offering a false show of whiteness. All honor to the men who were so willing to be offered up on the altars of the church, but let us throw away the chalk and not try to point up their blemishes.

Ohio, of course, came in for awards at the hands of the General Conference that were quite unselfish. The choice of Ohio Methodists for positions of trust both ecclesiastical and political has grown so marked that there has been a disposition to look up the "rock whence we were hewn." Statisticians have been acquainting themselves with the sturdy Teutons, Puritans and Huguenots who settled the Northwest territory and fathered the ten Buckeye Bishops and the growing line of Ohio's favorite sons.

Congratulations, formal and informal, have been in order since the close of General Conference, and no gathering is complete without the presence of at least three Bishops. Cincinnati are very glad to have Bishop Walden content to set up his vestal gods for the summer at Epworth Heights Camp-ground after putting a girdle around the globe. His distinguished absence entitles him to being feted, but he is more a host than a guest at the functions given in honor of the Bishops. The last Social Union had its trio of Bishops and was a very pleasant affair. Rev. E. O. Buxton, of Forest Avenue M. E. Church, was one of the speech-makers, and spoke feelingly of the loss of Bishop Cranston and Bishop Hartsell as his parishioners and of how illy Avondale could afford another General Conference. Bishop Hartsell, who was introduced as the greatest achievement of the late Conference, referred very touchingly to the circumstances of his call to Africa that overthrew all his former convictions that his Africa was in America, and that a Bishop of Africa would come from the freedmen of the South. Bishop Cranston spoke of his work past and prospective, but despite his eloquence left many of his hearers still unconvinced to the severance of his connection with the Book Concern. His reign as senior agent was such a popular and successful one that the cry is, "The king is dead." Loyal Methodists will catch up the refrain, "Long live the king," but it is a pity that the rumor got here before Dr. Curtis that in his rule at Chicago, Napoleon-like, he placed all his kinsmen on the little thrones under him. It has served to make some of the trusted employees of the Book Concern feel their tenure of office a bit insecure. Dr. Curtis' announcement that he made a clean sweep at Chicago is not just reassuring that he will not play the part of the new broom here. The Book Concern flourished like a green bay tree under its late management, but there is the chance for Dr. Curtis to place it as the leading retail book emporium, not only of Cincinnati, but of the West. There is an output of new books, many of them the flowering of the freshest thought in the field of literature, that ought to have more space on its counters. Salesmen from the

big Eastern publishing houses still complain of the small orders they take back with them. Curtis & Jennings announce that they are ready to receive orders for any reputable book. We had always innocently supposed before that all the books handled by the Concern were highly reputable. But the Book Concern, to fulfill its trust to its constituents, must provide them with books recommended by something more than their eminent respectability. It is a question whether it is not violating its literary conscience when it buys up Scotch and English plates chiefly as a business venture. It is hardly fair to the rural districts to give Annie Ewan's books a new boom, when Barrie and Ian MacLaren are writing such charming Scotch stories.

The complaint is made that General Conference in its sins of omission failed to do any large way with the problem of the down-town church. Rev. Alpheus Austin, in lieu of this fact, attempted to throw some light on its solution in a paper read at the Ministerial Association on Price Hill on "The Outlook of Cincinnati Methodism." The outlook was modestly based on nine years' observation, but it was very keen and suggestive. Mr. Austin finds all the down-town churches, with possibly one exception, weaker than they were nine years ago, but he does not think that any one of them is Pauline in the sense that it is ready to be offered up. He pointed a moral from the little fable of the French Revolution, where the fat chef waddles out into the barnyard and begs the assembled fowls to state with what sauce they wanted to be served up. An old cook acting as spokesman replies, "We prefer not to be killed at all." "You wander from the point, sir," thundered the knight of the griddle. But to spare the down-town churches Mr. Austin wants the best brain of Methodism used in devising remedies, not makeshifts, to reach the difficulties that have developed. He suggests meeting the missionary conditions that exist now in large cities by missionary methods. He wants a staff of specialists trained for city work as their life career and guaranteed a reasonable permanence in it, if not in Cincinnati, then in Chicago, St. Louis, Baltimore, Philadelphia, through the co-ordination of all city work and the ease of transfer. He does not find any of the machinery of his plan far to seek. He finds a hint for his training schools in the ordinary medical and law schools taught gratuitously by local practitioners of experience. He suggests that volunteers for city work might serve an apprenticeship before being put in full charge of a city church by having circuits or preferably a staff of clergy to each down-town church. Salaries might be paid, as in mission-fields, out of a common treasury, on the basis of the size of a man's family or his years of service, and so out the nerve of place-hunting and the measuring of a man's Conference standing by the salary he receives. Mr. Austin looks upon himself as an innocent victim of the present system of misbanding men. Fresh from the theological seminary at twenty-four, still in the gristle, callow and untried, he was put in full charge of a moribund city church, knowing next to nothing of the whole city problem. Just as he was beginning to understand his surroundings, he was taken out of them and put down in the suburbs. At the end of five years he was sent back to the city. He is now back in the suburbs, cherishing the conviction that as long as a Methodist preacher's life is urban, suburban or rural, he will be a Jack of all trades in an age that demands specialists.

Mr. Austin does not place any exaggerated hopes upon the removal of the time limit; but it does seem a pity that General Conference could not have legislated to reach specific cases. It will seem almost criminal, for instance, if Rev. J. W. Magruder is removed from Wesley Chapel at the close of next year. Mr. Magruder has inaugurated a work with so many ramifications that even the man who could adjust himself in time to wearing his mantle would find himself at first involved hopelessly in a mass of meaningless details. Mr. Magruder's mid-week evangelistic service and his Sunday-school have both been obliged lately to move from the lecture-room into the main auditorium for elbow room. All available ground outside the church has been occupied, the Rescue Missions being invited to pitch their tent for a ten days' service on the graveyard that has been converted into a playground back of the church. The night meetings were preceded by gospel singing, led by a cornet on the steps in front of the church.

We could wish that all the people who undertake to write for the public press would give themselves the pains to secure accurate information concerning the matters about which they write. This remark is called out by the fact that several editors have lately been saying, with a significant shake of their heads, that Southern Methodism will sooner or later find it necessary to imitate the action of the recent General Conference of the Methodist Episcopal Church in declaring its aged bishops non-effective. Imitate, indeed! Our General Conference as long ago as 1896 adopted that very policy in reference to Bishops Soule, Andrew, and Barry; and will doubtless do the same thing whenever it becomes necessary in other cases. — *Christian Advocate* (Nashville, Tenn.).

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## HONOR TO WHOM HONOR IS DUE.

Rev. William McDonald, D. D.

I HAVE just concluded the reading of Dr. Sherman's "History of the New England Conference," inserted in the Minutes of the Conference. I find much in it to admire, and little to criticize. We have here a very comprehensive history of the Conference from its organization, one hundred years ago. It has seemed to me that while he has done well, he could have done better.

I wish to call attention to two members of the Conference, who, in view of their great prominence, have not received the recognition due them from a historian of the church. The one was among the other was nearer the center of its topline. I refer to Timothy Merritt and Gilbert Haven.

It is true Dr. Sherman names these men, but he does little more. Timothy Merritt is said to have been "a meek, humble, saintly man;" but little or nothing more is said of him. The Doctor does not tell us that he was a member of the famous Wilbraham Conference, and from that Conference he plunged into the forests of eastern Maine to carry the Gospel to the lost sheep in that wilderness. No intimation is given that in 1831, while pastor in Malden, he edited ZION'S HERALD with marked ability, and that thereafter for four years he was assistant editor of the Christian Advocate. Nor is it mentioned that he established, and for five years edited, the first periodical ever published in defence of the Wesleyan doctrine of Christian perfection, and that he was the author of several valuable religious publications. Enoch Mudge says: "Holiness to the Lord was his single motto. He was emphatically a man of a single eye, a man of one work. His zeal was a steady, glowing fire. The language of his heart seemed to be,

"No cross, no suffering I decline,  
Only let all my heart be Thine."

But who can tell how many will be the stars in his crown? Let eternity declare. Abel Stevens says: "He possessed rare intellectual vigor. His judgment was remarkably clear and discriminating, grasping the subject of its investigation in all its compass and penetrating to its depths." Dr. James Porter says: "More genuine meekness, more modest magnanimity, more unselfish devotion to God, it has never fallen to my lot to behold in one human being." The New England Conference say of this great and good man: "He was distinguished as a powerful polemic writer. He was always ready to defend the church of his choice, both in her doctrine and in her polity. The church in New England owes a debt of gratitude to his memory for the services he rendered her in placing her before the religious community in her true light. He was marked as a preacher by the frequency and thorough manner in which he proclaimed the doctrine of Christian perfection. He exhibited a consistent profession of that blessing till the close of life. He lives in the memory of surviving friends, and his name is as ointment poured forth."

It seems to me that such a man is worthy of more than a passing notice in a correct history of the New England Conference. Dr. Sherman could have well afforded to pass over a score of lesser lights, especially those still living, to have allowed this almost forgotten star of the first magnitude to have projected its rays into our times.

In the "History of the New England Conference" Gilbert Haven's name does not seem to be very prominent. It is true that he is named as a prophet, whose "strength and weakness" was in the fact that he was born before his time. Aided by Dr. Twombly, he did have some influence with Isaac Rich in favor of the Boston University. And that is all the record! Nothing is said of him as a successful educator; nothing of his successful effort in securing Grace Church (now First Church) to our denomination; nothing of his brilliant editorship of ZION'S HERALD, nor of his almost unsur-

passed ability as a writer on all national and theological questions. His whole antislavery history is substantially passed over. No mention is made of his election to the episcopacy, and that, too, against influences which would have defeated any other man of less commanding ability. No notice is taken of his having braved the perils of the deadly African climate, on an episcopal visitation to the "Dark Continent," which in the end cut short his valuable life. No note is made of his wonderful translation from his Malden home to the city of the Great King. These are the things which should be in his history.

Bishop Haven is well-nigh the idol of the New England Conference. That his name is more dear to most of its members than any other of its departed heroes, cannot be denied. He was a man of the people, and never lived in an atmosphere above them, but was always in touch with them. There was no duplicity in his character. Though men crossed his path and widely differed from him on vital questions, he never lay in ambush to strike them in the back, nor did he fail to appreciate their good qualities. Noble, God-honored man! A name worthy to be written high up among the great reformers of the ages, and whom New England Methodism should never forget to honor! There went forth from his dying chamber echoes of holy triumph which thrilled the heart of the Christian Church all around the world. Those who abhorred him for his Christly thrust at "the sum of all villainy," and regarded him as a heartless enemy, read his dying utterances and wept, and read and wept again, and exclaimed, "This was, after all, a man whom God delighted to honor." Let us never forget our own Gilbert Haven!

"Servant of God, well done!  
Thy glorious warfare's past;  
The battle's fought, the race is won,  
And thou art crowned at last."

Camb ridge, Mass.

## East Greenwich Academy.

COMMENCEMENT week at this old historic institution was most successful from the standpoint of the exercises and satisfactory from that of the weather. The grounds never looked more beautiful, and the bright dresses of the ladies combined with the green of the foliage constituted a succession of most pleasing pictures.

The public exercises were introduced Tuesday evening, June 16, by a recital given by pupils selected from the junior and middle grades of the Musical Institute. Wednesday and Thursday were devoted to the final examinations in the various departments, and Friday, Saturday and Monday were given over to vocal examinations before the Conference visitors. The report from the Board of Visitors expressed high appreciation and approval of the year's work as manifested in the examinations. The following are some expressions from individual members: "The teachers manifest a real interest in their work." "I was impressed with the enthusiasm shown by the pupils." "I am thoroughly satisfied with the work of the school." "No better work is done by any other school of similar grade with which I am acquainted." "It is a great privilege to have our young people under the care and direction of Dr. and Mrs. Blakeslee and the efficient faculty we find here."

The evenings of the week, with the exception of Thursday and Sunday, were occupied by entertainments given by pupils from the departments of Elocution, Physical Culture and Music. These were all of a high order, and were attended by crowded houses. A piano recital for graduation was given Saturday evening by Miss Anna Florence Smith, who evidenced unusual talent.

The baccalaureate sermon was preached Sunday afternoon by Dr. S. F. Upham, a former graduate of this school. He easily sustained his reputation as the prince of Methodist preachers. Rev. J. H. McDonald, of Newport, preached the Conference sermon in the evening to an appreciative audience.

The crowning day was, of course, graduation day, Tuesday, June 23. The exercises began at 9.30 in the morning. The airy chapel was packed to the doors. On the platform sat the faculty and a goodly array of visiting ministers. The graduating class was one which will do great credit to the institution. The following prizes were presented: \$5 to Reuben A. B. Hart for greatest improvement in penmanship; \$10 to Howard L. Madison for the most complete herbarium of East Greenwich and vicinity; \$10 to Walter H. Porter for excellence in art; \$10 to Hope Atwood for excellence in stenography and type-writing; \$10 to Mabelle D. Tucker for superiority in essay; a \$25 set of Shakespeare to Harry C. Cheney for excellence in general scholarship and deportment for past three years; \$10 each to Alice K. Sweetser and Charles Billington, and \$5 each to Bernice W. Griffith and Walter H. Porter, for superiority in the declamation contest. Albert H. Moore, who was also the valedictorian of the graduating class, took prizes of \$10 each in geometry, Latin and Greek.

The social event of the week was the Principal's reception, given on the evening of Commencement day to the graduating class and invited friends. The class of '96 were welcomed to cheer "Rose Cottage" by the Principal and his wife in their heartiest manner, and then after an hour of delightful social intercourse went out into the world to "either find a way or make one."

A. F.

## SET THE MISSIONARY SOCIETY FREE.

Rev. A. B. Leonard, D. D.

THE debt of the Missionary Society is a burden from which it should be set free immediately. Its fetters are galling, and it retards all missionary operations. No matter how great the opportunity for an aggressive movement, the debt forbids, and its voice must be obeyed. Missionaries are waiting to obey the Master's command "Go," but the debt says "stay." Thousands in pagan lands are asking for admission to the church and for instruction in Christian doctrine, but the debt keeps the door of the church closed against them, and consigns them to the unspeakable ignorance and gloom of heathenism.

Shall this debt of \$220,000 be permitted to hold the Society in leash, or shall it be canceled and the Society be set free? The ministry and membership of the church alone can issue a proclamation of emancipation. If all Methodists will do their part on July 26, the debt will be paid and the Missionary Society will be no longer in bondage.

Doubtless many church members will be absent from their accustomed places of worship on Debt-Paying Day, but absence will not excuse them from contributing. All absentees should send to their pastors, or to some one in the church to which they belong, their contributions prior to the 26th inst. Every one who can afford to be absent from home enjoying a vacation, a pleasure excursion or a summer resort, can afford to make a special and a very liberal offering. Let our nearly three million Methodists line up for once and show their fidelity to the cause of Christ by providing for the advancement of His kingdom.

It is said by some that the day chosen is unfortunately in the midst of the summer vacation, when many are absent from their usual places of worship. I am aware of this fact, but it is the best day that could be named. To have placed it beyond the vacation period, would have been too late for the Conferences that meet in September and October; to have deferred it to a still later date, would have been to put it beyond October 31, the close of our fiscal year. The date fixed is, under the circumstances, the best that could have been named. No date would suit everybody, but anybody who has the will can adjust himself to the day chosen.

The news that reaches the office is encouraging. The purpose to wipe out the debt is wide-

spread, and ought to become universal. No loyal Methodist who has the means will fail to respond.

150 Fifth Ave., New York.

## MISS HEATH'S CASE.

Rev. J. I. Frost.

THE saddest letter I ever saw was from the daughter of a veteran Methodist preacher. It read as follows:—

"After long years of suffering and hard work I was at last brought to the last resort—that of calling on the town; so here I am at the town farm, a pauper, with the bright prospect of filling a pauper's grave. But there is a silver lining to this dark cloud: Christ is mine, and a sweet assurance that when done with earth heaven is mine. I am aged 69 years, painfully afflicted with liver and kidney troubles, and very lame with sciatic rheumatism in my left hip and limb. I suffer extremely. I am a strong Methodist. I have been a member for forty-eight years."

These words six years ago stirred Rev. J. B. Hamilton, D. D., Rev. C. Parkhurst, D. D., and the members of the Maine Annual Conference so that the writer was appointed to receive subscriptions and rescue Miss Heath. Ever since that time the readers of the HERALD have made possible the payment of \$5 per month for her board in a Christian home. But again the treasury is empty, and a recent letter from Miss Heath, accompanied by her doctor's certificate as to her continued ill-health and increasing infirmities, says: "I would rather suffer any tortures than return to the town farm;" and yet without our sympathy and generosity that is the only alternative.

The father of Miss Flora S. Heath was Rev. Asa Heath, who was converted under Rev. Freeborn Garretson, and was instrumental in the salvation of Bishop Elijah Hedding, and who gave sixty-three years of active service to Methodism, forty-four of which were in the State of Maine.

I shall be glad to give further information to King's Daughters' Circles or to any one requesting it, and also to acknowledge all contributions sent to me.

Bangor, Me.

## Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

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## The Conferences.

### N. E. Southern Conference.

#### Providence District.

**Centerville.**—The work opens pleasantly and the prospects for a successful year are good. Two have recently been received into full connection and two infants baptized. The Easter and Children's Day concerts were interesting and profitable, generous collections being secured at each occasion. The contract has been signed for extensive improvements on the parsonage property, and when these are completed no less than \$1,500 will have been spent in improvements during Rev. J. H. Buckley's pastorate; and during the same time the various Conference collections have greatly increased. The spiritual interests of the church are well cared for, and the temporal interests were never in better condition.

**Tabernacle, Providence.**—Prosperity in all branches of church work continues to gladden the hearts of Pastor Docking and his faithful helpers. Out-door services are held every Sunday evening in Olneyville Square, with good results. The *Tabernacle Gleaner* is a model church magazine, and is very helpful in bringing the work of the church before the people in this densely populated part of the city.

**Haven Church.**—A lawn party was recently held by the Epworth League, netting about \$75. The League has assumed entire charge of the church music for the year. The Sunday-school had a pleasant excursion to Rocky Point and Newport on Tuesday, June 30. Plans are being prepared in anticipation of building the much-needed new church in the near future.

**Edgewood, Providence.**—The dedicatory services of the new and beautiful chapel were held Sunday, June 23. Rev. E. F. Studley, of Mansfield, a former pastor, preached in the morning, and Presiding Elder Bass in the evening. The dedicatory sermon in the afternoon was preached by Rev. Dr. S. F. Upham, who also managed the financial part of the service, securing from the congregation a subscription of about \$5,000. The day was one of great interest and will be remembered as a red-letter day in the history of this church. The following will give some idea of the building and its conveniences: The corner-stone of the chapel (which is to be followed in the future by a church) was laid on Oct. 14, 1895. The exterior cannot be considered beautiful, but the interior is both beautiful and convenient. It contains twenty class rooms and will comfortably seat 600 persons. The building is nearly square in form, with a dome of hexagonal shape, and was built after plans prepared for the Model Sunday-school of Plainfield, N. J. In the interior arrangements the chapel is very convenient for the purpose for which it is designed. The class rooms all face the pulpit and may be thrown open, thus increasing the seating capacity. In the basement there is a kitchen and good-sized dining-room, besides a lavatory and other modern conveniences. The new building, which is of stone, replaces a small wooden chapel. Rev. Florus L. Streeter is the popular pastor, and the church is situated in one of the most rapidly growing sections of the city and has a steadily increasing membership. The new church home will undoubtedly result in a large increase in both the congregation and Sunday-school.

**East Greenwich Academy.**—The graduation of the class of '96 closed another successful year at our Conference Academy. The various exercises and the examinations gave the best possible evidence of the efficiency and thoroughness of the work done by Principal Blakeslee and the faculty of the institution; but the educational part of the work is not the whole of the benefit derived by the students, for the number of conversions during the year speaks well for the spiritual and religious atmosphere of the school.

**Newport, First Church.**—The Young People's Society of this church has become a chapter of the Epworth League, and is now a part of our grand denominational organization. The pastor, Rev. J. H. Allen, has received 2 on probation, 2 in full connection, and 6 by letter since Conference.

**Riverside.**—The re-opening services were held Sunday, July 5, Rev. E. C. Bass, D. D., preaching in the morning, and Rev. J. S. Bridgford in the evening. New seats, new carpets, and other improvements add to the attractions and comfort of the church at this beautiful summer resort.

**Attleboro.**—Rev. G. W. Hunt received 8 in full connection, 2 by letter, and 5 on probation, Sunday, July 5. Patriotic services were held in the evening.

**Central Falls.**—"Municipal Misrule" does not escape the notice of Rev. L. G. Horton. He has preached several sermons recently on this subject, referring to local affairs in the new city, which have received the warm commendation of the lovers of good citizenship. Sunday evening, July 5, a "patriotic service" was held, the address of the pastor being a review of the work done to arouse the public conscience on the matter of the enforcement of the liquor laws. The religious interest is well cared for. The Junior League is a special feature and is very helpful.

**Asbury, Providence.**—Children's Day services were held Sunday, June 21. The decorations and exercises were considered the best ever provided, and the congregations were large. The concert was a novel one, the object lessons being original with those having it in charge. Two children were baptized, and Miss Baker, a deaconess, was received by letter. At the July communion 3 were received in full connection, 3 by letter, and 3 on probation.

**Summer Vacations.**—The members of our churches in this vicinity seem to go away earlier and remain later on their vacations every year. Many are already away and more are

preparing to leave the city at the earliest opportunity. The pastors will in many instances remain at their posts during the summer.

**Providence District Ministerial Association.**—The summer meeting was held in the new church at Edgewood, June 30 and July 1. On Monday afternoon Rev. L. G. Horton, of Central Falls, read an excellent paper on "The Pastor and the Junior League," the essayist claiming that this organization solves the problem of dealing with the children, and enables the pastor to answer the question, "Have the rules respecting the instruction of children been observed?" Rev. M. J. Talbot, D. D., followed with an address on "Important Legislation of the General Conference." This led to a vigorous discussion, in which most of the brethren took part, the evident opinion being that nothing worth calling important legislation was accomplished, and that the body was guilty of many sins of omission. On Tuesday the essayists were Rev. O. W. Scott, of Brockton, on "Paul's Ideal Preacher;" Rev. C. M. Melden, of Brockton, "The World as the Subject of Redemption;" Rev. M. S. Kaufman, of Providence, "The Individualism of Goethe;" and Rev. S. M. Beale, "The Inspiration of the Bible." These essays were all of a high order and of unusual interest. It is seldom that such a literary feast is provided for a preachers' meeting. Sermons were preached on Monday evening by Rev. J. O. Randall, of Foxboro, and on Tuesday evening by Rev. C. E. Beale, of Phoenix. The hospitalities of the Edgewood people were abundant and generous. The next meeting will be held at Portsmouth in October.

**Personals.**—Our congratulations to Dr. S. O. Benton.

Rev. Charles E. Beale, pastor of our church at Phoenix, has resigned his charge and withdrawn from the ministry and membership of the Methodist Episcopal Church, assigning as his reason, "I cannot longer submit cheerfully to the policy of the Methodist Episcopal Church." We understand that he has accepted the assistant pastorate of the Maverick Congregational Church, East Boston. This step of Mr. Beale causes no surprise among his brethren of the Conference, who sincerely wish that he may realize his desire of an easier yoke and lighter burden in his new relations. Mr. Beale is a graduate of Drew Theological Seminary, and joined the New England Southern Conference in the spring of 1892.

The death of Rev. E. D. Hall is deeply regretted by his many friends, both ministerial and lay. The bereaved family have the sympathy and prayers of a wide circle of friends in their great loss. Had the date of the funeral been known, many of the brethren of the New England Southern Conference would have been present. Rev. Dr. S. F. Upham is very popular in the New England Southern Conference, hence the many calls for his services at dedications and other special occasions. NEMO.

#### New Bedford District.

**New Bedford.**—At the celebration of the Fourth by the city two notable addresses were made by R. F. Raymond and G. S. Fox.

**Sandwich.**—Rev. J. E. Blake and his bride have had most hearty welcomes both in Taunton, his home, and in Sandwich, his parish. The Grace Church people and Epworth League by valuable presents and cordial congratulations started the happy couple toward Sandwich with a rosy view of life that was intensified when this place was reached. Auspices so favorable happen but once in a man's life, and the people here seized the opportunity. The reception on Tuesday evening, July 7, was a climax of hearty good feeling expressed by the church to their new but much-loved pastor and his bride. The usual accessories made the affair pleasant to everybody. The outlook for the church is more encouraging than for a long time.

**Westport Point.**—The new wall on the west and north sides of the cemetery has been completed and faced with cement. The credit for the financial success of the effort is mainly due to the pastor, Rev. W. D. Woodward. It is an improvement to the village.

**Fairhaven.**—An old classmate of Rev. S. E. Ellis, the pastor, Rev. F. L. Rounds, of New Jersey, preached here July 12, and will preach in Taunton Central Church, his home, July 19. Mr. Rounds has a very desirable appointment, practically in the suburbs of Newark, and at an advance of salary.

**Yarmouth Camp-meeting.**—Rev. O. A. Farley, the new agent of the Association, is already at work looking after the temporal interests of the Association and the physical needs of the patrons of this time-honored camp-meeting. Many important changes have taken place. One of the most striking is the furnishing of food for the people. The restaurant and all such matters will be in charge of the Association, and the agent hopes to make ample provision for all the people. The boarding tent will be open July 30, and close Aug. 14. The week of anniversary services commences July 28. The camp-meeting begins August 3. Rev. T. J. Everett, the president, is arranging for the services, and no doubt the interest will be in advance of last year.

**Orleans.**—The repetition of the "Hymn Social" in the chapel, Thursday evening, July 2, was a complete success. The pastor, Rev. G. O. Thompson, has been visiting in Boston recently.

**Plymouth.**—The ladies of this church hold a sale and entertainment in the Armory, July 15 and 16. One of the notable features is an exhibition of the wonderful X rays. Mr. Winslow W. Avery, postmaster, has been completely exonerated of all charges by the United States Grand Jury, who returned a "no bill," June 30.

**Provincetown, Centre Church.**—Mrs. Mary E. Rich, who for so many years has been one of the prominent workers in this church, met with an accident about three months ago which has confined her to the house nearly all the time since. The people have never failed during the time to supply her table with choice flowers and delicacies.

**Taunton, First Church.**—Rev. Dr. Payne, of New York has been visiting his cousin, Dr. W. E. Walker, head of the W. E. Walker Co. Dr. Payne was born on this side of the Taunton city line in North Dighton.

**Fall River, First Church.**—On Sunday evening, July 5, the spacious auditorium of this church was filled with an enthusiastic audience to hear Rev. S. O. Benton, D. D., on "Patriotism a Christian Virtue." The preliminary service was appropriate, as were also the splendid decorations. The music was in charge of W. A. Whitworth and was of a high order. The *Fall River News*, speaking of the discourse, says: "It was an earnest, eloquent presentation of national questions suggested by the observances of the day. The address was received with

great satisfaction by all present, and at its close the pastor was warmly commended for his brilliant and patriotic effort." The News gives a generous abstract, covering a column.

**Taunton, Grace Church.**—The Grace and Central Epworth Leagues went on their annual steamboat excursion to Providence and Newport, July 13.

**Taunton, Central Church.**—Two infants were baptized and two persons received by letter, July 5.

#### Norwich District.

The church at Voluntown has recently lost one of its most devoted members, Mrs. J. G. Bill, who died June 30, in her 76th year. She was converted at the age of eight years, and continued through her long life a devoted and consistent Christian and faithful member of the church. Her pastor, Rev. W. A. Gardner, conducted the funeral services Sunday, July 5. The attendance was very large and over thirty carriages were in the procession. She was highly esteemed in the community and will be greatly missed.

The first of July sees many cottages on William's Camp-ground occupied for the summer, and every week adds to the number. Rev. Jacob Betts expects to build this season. Rev. E. P. Phreaner will spend several weeks with his family there, returning each Sunday to fill his pulpit.

Rev. J. S. Wadsworth and wife expect to start for Michigan, July 20, on a four weeks' visit to his parents. He will return in time for camp-meeting.

Rev. Walter Els and family are at Lake Winnepeaukee for a few weeks.

Rev. J. I. Bartholomew plans to spend some time at Lake Winnepeaukee.

Rev. W. F. Davis may not take any vacation, as he has sold his summer cottage on the same island with those of Messrs. Els and Bartholomew to Rev. R. E. Schuh, of Bourne, Mass., who will occupy it this season.

Rev. G. H. Bates with his family will rest for a while before camp-meeting at "Hawk's Nest" on the same lake.

Most of the preachers are planning to be present at camp-meeting, and so are arranging for vacation and rest previous to that time. Y.

### Maine Conference.

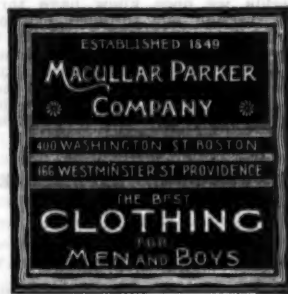
#### Portland District.

**South Eket.**—The Junior League of this place is a promising part of the work. The members number 25, and if the majority of them are secured as church workers for the future, the church will be strongly re-enforced. At *Kittery, First Church*, 3 young people of promise were recently baptized by the pastor, Rev. D. Pratt.

**Portland, Congress St.**—The work of reconstructing the house of worship has already begun, and the plans contemplate a building nearly new within. The spiritual work moves on with the material prosperity; 4 have been baptized and 6 received in full, and the Sunday-school reports an average of 275. The pastor, Rev. G. D. Lindsay, is full of work, regular and special, at home, with supervision of Chautauque campaign besides. He recently gave his address upon the General Conference, at Chestnut St. Church.

**Knightville.**—The work at this place is growing. The Y. P. S. C. E. has an attendance of 50. The reception conducted by the Good-will Circle

(Continued on Page 11.)



1835-1896.

It was a rush-seat chair like this that probably adorned your great-grandmother's parlor three generations ago. It was a seat like this that you first became familiar with in early childhood days.

It is quite possible that your great-grandmother may have bought her chairs of us in 1835. It is fitting that you should trade with the same house that she traded with. Not often is this possible in our day of American history.

You will recognize the historic shape of this old chair the instant that you see it. The seat is exceedingly comfortable, the centre being slightly depressed. The frame shapes in to the recess of the back, and bends outward at the shoulders with a broad support across the top.

Think of the chance which we offer you this season of securing chairs like this famous pattern at the cost of ordinary bedroom chairs. This is what our Antique Revival has made possible.

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### This Preacher

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New Catalogues now ready.

Invalid Wheel Chairs for sale and to rent.



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If taken from the Churches where they stand, — one Two-Manual and Pedal Thirty-Stop Organ; also one Two-Manual and Pedal medium sized Organ, in fine condition.

Apply at 77 Tremont Temple, Boston.

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Manufacturers of Furniture for Church, Chapel, Society Hall and Assembly.



UNIQUE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. BLYMYER CATALOGUE, THIS WEEK, Write to Cincinnati Bell Foundry Co., Cincinnati, O.

### CHURCH REMODELING.

THOMAS W. HILLOWAY,

Church Architect, 10 Park Square, Boston.

Mr. Hilloway's long practice in building or remodeling over 400 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a specialty, and tenders his services to committees who would practice economy, and where the means are limited.

### BAY VIEW HOUSE, FERRY BEACH,

Saco, Maine.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ozone breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and covey nooks, woodlands and green fields, it is justly termed the "Garden of Eden" by all tourists and pleasure seekers.

In one of these pleasant, covey nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last fifteen years.

Surrounded by a grove of pine trees, by a large and well-kept lawn, with lovely walks and drives, and cultivated and wild flowers in profusion, it is indeed a "Paradise" to those seeking a quiet, restful place for the summer.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The cuisine of the BAY VIEW is kept at a high standard of excellence, only the best materials being used, and properly prepared by first-class chefs.

BAY VIEW is only a ten-minute ride from Old Orchard by the Orchard Beach R. R., which connects with every train on the Boston & Maine R. R., from Portland and the Canadas, and from Boston and all western points. Observation cars are run on the Orchard Beach R. R., which skirts the shore of Saco Bay, thereby giving a beautiful view. "To see it is to appreciate it."

The BAY VIEW porter is at Old Orchard on the arrival of every train from Boston and Portland on the Boston & Maine R. R., to meet all parties en route to BAY VIEW, to look after all the baggage, and relieve patrons of all responsibility and trouble.

Check all baggage to Old Orchard Beach.

The BAY VIEW has been under the same management for ten years past, and will continue the same in the future.

Address, Old Orchard, Me.

**E. MANSON & SON,**  
Proprietors and Owners.

### That Spot...

First size of a dime; next size of a dollar; then big as the palm of your hand. The end: entire baldness. Stop it.

**Ayer's Hair Vigor**  
Makes Hair Grow



## The Family.

### DARKENED ROOMS.

Mabelle P. Clapp.

I found him, a dismal little heap,  
In the arm-chair, my liddle of three,  
In his own small room, but the sombre gloom  
Half hid the child from me.

With a glad little cry he held me fast.  
"I shuttled the door myself,  
And I pulled down the shade, but I'm so afraid  
Of the dark," sobbed the poor little elf.

I kissed the chubby, tear-stained face;  
Then we opened the window wide,  
Till the warm sunlight put the gloom to flight  
And my baby was satisfied.

But I—I thought, with a strange heart-throb,  
How we darkened the rooms of life,  
And with our own hands shut the door that  
stands  
Twixt us and its joys and strife.

Without, the earth lies warm in the sun,  
But we shut it away from our sight,  
And then, afraid of the gloom we have made,  
We grumble at God and night.

When the real night comes, as perchance it will,  
To these souls of yours and mine,  
There will always be stars through the win-  
dow bars,  
If we look to see them shine.

Sunshine and shadow in God's wise plan  
Chase each other across earth's face,  
And no child of God, if he look abroad,  
Dwells long in a darksome place.

Then open the windows and let the sun shine  
In these darkened rooms of ours,  
And be sure that God gives what is best for  
our lives,  
Be it dark or sunny hours.

West Roxbury, Mass.

## Thoughts for the Thoughtful.

"Tis enough  
For such as me to know, that on His throne,  
Nearer than we can think, and farther off  
Than any mind can fathom, sits the One,  
And sees to it—though pain and evil come,  
And all may not be good—that all is well.

—Eduard R. Sch.

Your body is the dwelling-house of the  
Spirit, and therefore, for the love ye carry  
to the sweet Guest, give a due regard to  
His house of clay, for the house is not your  
own. —Rutherford.

Christianity is a fine inoculation, a trans-  
fusion of healthy blood into an anemic or  
poisoned soul. No fever can attack a per-  
fectly sound body; no fever of unrest can  
disturb a soul which has breathed the air or  
learned the ways of Christ. —Drummond.

Rest in expectation we may all have now  
if we believe in God and know we are His  
children. Every taste of Him that we have  
ever had becomes a prophecy of His perfect  
giving of Himself to us. It is as when a  
pool lies far up in the dry rocks, and hears  
the tide and knows that her refreshment  
and replenishing are coming. How patient  
she is! The other pools nearer the shore  
catch the sea first, and she hears them leap-  
ing and laughing, but she waits patiently.  
She knows the tide will not turn back till  
it has reached her. And by and by the  
blessed moment comes. The last ridge of  
rock is overwashed. The stream pours in;  
at first a trickling thread sent only at the  
supreme effort of the largest wave; but by  
and by the great sea in its fullness. It gives  
the waiting pool itself and she is satisfied.  
So it will certainly be with us if we wait  
for the Lord, however He delays, and refuse  
to let ourselves be satisfied with any supply  
but Him. —Phillips Brooks.

The purple sky-line round the dead waste sea  
Shimmers athwart the palpitating heat;  
Along the blistered deck no scurrying feet  
Are heard, nor any cheery songs to free  
The seaman's treadmill task from drudgery;  
Against the masts the sails have ceased to  
beat  
Their light tattoo, while windless vapors  
cheat  
The haggard eyes that watch perpetually.

O soul becalmed, pray God some breeze may fill  
Thine idle canvas, and the wakened deep  
Rise and dispute thy perilous way, until  
Thy foam-wreathed prow shall o'er the billows  
leap,  
And with the joy of conquest all a-thrill,  
To port or starboard pennons proudly sweep.

—JAMES B. KENYON, in *Northern Christian Advocate*.

Sorrow came to you yesterday and  
emptied your home. Your first impulse  
now is to give up and sit down in despair  
amid the wrecks of your hopes. But you  
dare not do it. You are in the line of bat-  
tle, and the crisis is at hand. To falter a  
moment would be to imperil some holy in-  
terest. Other lives would be harmed by  
your pausing. Holy interests would suffer,  
should your hands be folded. You must  
not linger even to indulge your grief. Sor-  
rows are but incidents in life, and must not  
interrupt us. We must leave them behind,  
while we press on to the things that are  
before.

Then God has so ordered, too, that in  
pressing on in duty we shall find the truest,  
richest comfort for ourselves. Sitting

down to brood over our sorrows, the dark-  
ness deepens about us and creeps into our  
heart, and our strength changes to weak-  
ness. But if we turn away from the gloom,  
and take up the tasks and duties to which  
God calls us, the light will come again and  
we shall grow stronger.

"When all our hopes are gone,  
'Tis well our hands must still keep telling on  
For others' sake;  
For strength to bear is found in duty done;  
And he is blest indeed who learns to make  
The joy of others cure his own heart-ache."

—J. R. Miller, D. D.

A woman styled Sister Dora gave up her  
life to nursing sick people. At the head of  
her bed a bell was fixed by which sufferers  
could summon her at any hour of the night.  
As she rose at the sound of the signal she  
used to murmur these words (as if they were  
a charm): "The Master is come and calleth  
for thee." It was as if the sick sufferer  
faded away, and on the couch she saw the  
Face that was once marred with a world's  
anguish. Christ's face across her fancy  
came, and gave the battle to her hands. O  
Name above every name, be not only the  
burden of our song, but the inspiration of  
our life!

"Every work I do below, I do it to the Lord;  
End of my every action—Thou!"  
—Anon.

No man would think of maintaining a  
high speed encompassed with weights.  
The lads who run for a prize litter the  
course with garments flung away in their  
eager haste. There would be little diffi-  
culty in maintaining an intense and ardent  
spirit if we were more faithful in dealing  
with the habits and indulgences which  
cling around us and impede our steps.  
Thousands of Christians are like water-  
logged vessels. They cannot sink; but  
they are so saturated with inconsistencies  
and worldliness and permitted evil that  
they can only be towed with difficulty into  
the celestial port. —Rev. F. B. Meyer.

Peter may forsake the ideal, but the ideal  
will not forsake him. The words, the  
deeds, the presence, the spiritual magnet-  
ism of Christ still flash and vibrate through  
his life in spite of himself. Out there, on  
the lonely sea that night, the lost ideal  
pursued him. The very lap of the waves  
called to mind how Jesus taught the people  
from a little boat, and His words mingled  
with the murmuring waters. The darkness  
and the rising wind recalled that strange  
scene when he had walked to Christ upon  
the waves; and, painted on the gloom in  
soft still light, he yet seemed to see his  
Lord moving on the sea. That sense of  
Christ which the intimacy of long discip-  
le-ship had wrought into his memory was not  
to be shaken off at will; it ran, like a  
subtle essence, through all his thoughts.  
He was indeed forsaking the ideal, but the  
ideal had not yet done with him.

And as it was with Peter, so, thank God!  
it may be with us. We are not allowed to  
sink into sordidness without many a strug-  
gle with our better self. Our ideal possesses  
us, and can only be driven off by violence.  
How often in wakeful nights, in quiet hours  
of reverie, in some still moment we have  
known by moor or sea, has our ideal come  
back to us, and all the old high aims and  
thoughts we once knew have throbbed  
again through our softened nature! . . .  
Seize such hours—they are God's hours,  
when He is very nigh to them that seek  
Him. You have gone a-fishing, but God  
has followed you upon the barren sea, and  
can meet you even there, for He is not far  
from any one of us. —Rev. W. J. Dawson.

## SOME PERSONAL EXPERIENCES IN W. C. T. U. WORK.

Katharine Lente Stevenson.

Corresponding Secretary of National W. C. T. U.

WHENEVER I think of "personal ex-  
periences in W. C. T. U. work,"  
they come to me as subjective rather than  
objective, inward rather than outward.

The Woman's Christian Temperance  
Union has been, in a most important sense,  
the strongest molding power in my life.  
The Crusade found me an immature girl,  
with earnest longings after truth and right-  
eousness—a girl who had heard, two years  
before, deep in her inmost soul, the unmis-  
takable "Woe is me if I preach not the  
Gospel." My ideas as to the essential es-  
sence of that Gospel were most crude; my  
theology was of the narrowest scope; my  
criterion of a religious life was largely the  
emotional; but the central pulse of my be-  
ing beat Godward, and the question most  
often in my heart and upon my lips was:  
"Lord, what wilt Thou have me to do?"

I went with that question to my own  
church. Born and bred a Methodist, the  
daughter and granddaughter of Methodist  
ministers, I could go nowhere else. I was  
licensed to preach by the Poughkeepsie  
District Conference. That action was ap-  
pealed to the New York Conference, where  
the presiding Bishop decided the act to  
have been illegal. From this decision ap-  
peal was taken to the General Conference  
of 1890, which decided against the licensing  
as well as the ordination of women.

All this had occupied a term of years,  
during which time I had graduated from  
the School of Theology of Boston Uni-

versity, and been associate pastor for one  
year of the Allston M. E. Church.

Thrust out, in one sense, from my church,  
denied the right to labor through it in the  
way I believed God willed, it surely was not  
strange that, after a little, I should begin  
to look about me for another avenue of  
usefulness. That avenue I found in the  
Woman's Christian Temperance Union.  
Broad and catholic as Paul; tender and  
sympathetic as John; intolerant of evil as  
Peter, and yet with the Master's own tol-  
erance for the evil-doer as distinguished  
from the evil done; ever hearkening for  
God's latest word and ever daring to obey  
that word though it be as yet unheard by  
any other mortal ear, this organization has  
come, in my thought, to stand for the  
broadest outcome of the Christ-spirit, the  
most highly-vitalized expression of ap-  
plied Christianity.

My "experiences" in and through the  
W. C. T. U. have been continually experi-  
ence of a widening mental and spiritual  
horizon, a deepening of thought and pur-  
pose, a broader outlook upon the world's  
needs, and a surer confidence in the might  
and the willingness of God to meet these  
needs. I have found in it scope for every  
latent faculty God gave me, and abundant  
scope for the creation of several brand-  
new faculties through the demand for their  
existence. I have found full freedom for  
the doing of whatsoever my hands might  
find to do, with none to say me nay. My  
individuality has found ample expression  
and my sex has been no barrier to obedi-  
ence.

It has abolished for me forever all arti-  
ficial distinctions between sacred and se-  
cular, and has helped me to understand how  
in the glorious day towards which we are  
hastening "Holiness unto the Lord" shall  
be written upon the "bells of the horses"  
because the great truth of life's inherent  
sanctity shall be recognized by all. Through  
its wide-spreading outreach I have  
learned that *humanity is one*; through  
its manifold department work I have  
learned that *all good is one*; through the  
inter-relation of each department with all  
others I have learned that *all evil is one*; and  
above and beyond all else I have  
learned through it as nothing else had ever  
taught me that *God and the earnest, honest  
human soul are one*—a unit against which  
all hell cannot prevail.

I believe the principles for which this  
organization stands will yet come to be  
recognized as being, in the fullest sense,  
the principles of the Gospel of Christ, and I  
believe the work done by Frances Willard  
and the brave band she has rallied to the  
white ribbon standard will mark a vital  
epoch in the history of Christianity which  
the world of the future will not be slow to  
acknowledge.

Chicago, Ill.

## THE WATER LILY.

"O star on the breast of the river!  
Oh, marvel of bloom and grace!  
Did you fall right down from heaven,  
Out of the sweetest place?  
You are white as the thoughts of an angel,  
Your heart is steeped in the sun;  
Did you grow in the golden city,  
My pure and radiant one?"

"Nay, nay, I fell not out of heaven;  
None gave me my saintly white;  
It slowly grew from the darkness,  
Down in the dreary night;  
From the core of the silent river  
I won my glory and grace;  
White souls fall not, O my poet,  
They rise to the sweetest place."

—Selected.

## REMINISCENCES OF HARRIET BEECHER STOWE.

[Extracts from "Chapters from a Life," by ELIZABETH  
STUART PHILLIPS, in *McClure's Magazine* for June.]

TO the stranger visiting Andover for a day,  
there will long be pointed out as one of  
the "sights" of the Hill, the house occupied by  
Mrs. Stowe during the time of her husband's  
professorship in the Seminary. As a house it  
was very difficult; but Mrs. Stowe has always  
had the home touch in a beautiful degree.

In fact, my chief impression of those years  
when we had the rich opportunity of her vicin-  
ity consists in occasional glimpses of lovely in-  
teriors over which presided a sweet and quiet  
presence, as unlike the seldoim which Andover  
Seminary seemed to have created for itself of  
this great and gracious lady as a spirit is unlike  
an old-time agitator. To tell the truth—which  
perhaps is not necessary—I dimly suspected  
then, and I have been sure of it since, that the  
privilege of neighborhood was but scantily ap-  
preciated in Andover, in the case of this emi-  
nent woman. Why, I do not know. She gave  
no offence that I can recall to the peculiar pre-  
ferences of the place. The fact that she was re-  
mored to have leanings toward the Episcopal  
Church did not prevent her from dutifully oc-  
cupying with her family her husband's pew in  
the old chapel. It was far to the front, and her

ecclesiastical delinquencies would have been  
only too visible, had they existed.

My personal remembrances of Mrs. Stowe are  
those of a young girl whom she entertained at  
intervals, always delightfully, in the long parlor  
running the width of the stone house, whose  
deep unbraced window-seats seemed to me  
only less wonderful than the soft and brightly  
colored, rather worldly looking pillows with  
which those attractive nooks were generously  
filled. There were flowers always, and a bower  
of ivy made summer of the eternal Andover  
winters in the stone house; and there were  
merry girls and boys—Mrs. Stowe was the most  
unselfish and loving of mothers—and there  
were always dogs, big and little, curly and  
straight; but in some form dog life, with its  
gracious reaction on the gentleness and kind-  
ness of family life, abounded in her house. It  
was an open, hospitable house, human and  
heartily and happy, and I have always remem-  
bered it affectionately.

"Uncle Tom's Cabin" was not written in the  
stone house at Andover. But there the awful  
inscription of a great grief was cut into the  
quivering flesh and blood of a mother's heart.  
The sudden and violent death of a favorite son  
—which made of "The Minister's Wooing" an  
immortal outcry to mothers bereaved—occurred,  
if I am not wrong, while Mrs. Stowe was  
among us.

One of the prettiest pictures which I have of  
Mrs. Stowe is framed in the Everglades of  
Florida. Her home at Magnolia offered a guest  
room in which one could pass a night of such  
quiet as paradise might envy. The house, I re-  
member, was built about a great live oak, and  
the trunk of the tree grew into the room, the  
walls being cleverly adjusted to the contour of  
the bark. Through the open windows the  
leaves drifted silently, falling about the room,  
the floor, the bed, as they pleased. One slept  
like a hamadryad, and waked like a bird in a  
bough.

Into this nest of green and peace I had (I re-  
member it with shame and contrition) the hard-  
ness of heart and bluntness of courtesy to in-  
trude a pile of proof-sheets. It was my first book  
of verses. The volume was in press. I was in  
misery of doubt about the venture. In the State  
of Florida my hostess was the only accessible  
person whose judgment could help me, and fate  
had thrown me on her sweet charity with my  
galley. The publishers at the North, a thousand  
miles away, were hurrying me. There was not a  
day to lose, if I had made a grave blunder; and I  
mercilessly read the verses to her, beseeching  
her advice and criticism.

It would be hard to forget the sweetness, the  
patience and the frankness with which she gave  
herself to my cruel request. I remember how  
she curled herself up on the bed beside me, like  
a girl, with her feet crossed under her, and lis-  
tened gently. The live-oak leaves fell softly about  
us, and the St. John's River showed in glimpses,  
calm, coffee-colored, and indifferent, between  
the boughs. The utter silence of a Florida wil-  
derness compassed us. My own voice sounded  
intrusive and foreign to me as I read. Nothing  
could exceed her kindness or her wisdom as a  
critic. I had made one rather serious mistake  
in one of the poems—a fault of taste which I  
had overlooked. She called my attention to it  
so explicitly, yet so delicately, that I could have  
thanked her with tears. "A sweeter woman  
never drew breath" than she was to me that day.

The most beautiful story which I ever heard  
about Mrs. Stowe I have asked no permission to  
share with the readers of these papers, and yet I  
feel sure that no one who loves and honors her  
could refuse it, for I believe that if the whole of  
it were told it might live to enhance the nobil-  
ity of her name and fame as long as Uncle Tom  
himself. It was told me, as such things go,  
from lip to lip of personal friends who take  
pride in cherishing the sweetest thoughts and  
facts about those whom they love and revere.  
During the latter part of her life Mrs. Stowe  
has been one of those devout Christian believers  
whose consecration takes high forms. She has  
placed faith in prayer, and given herself to the  
kind of dedication which exercises and culti-  
vates it. There came a time in her history when  
one who was very dear to her seemed about to  
sink away from the faith in which she trusted,  
and to which life and sorrow had taught her to  
cling as only those who have suffered and  
doubted and accepted can.

This prospect was a crushing grief to her, and  
she set herself resolutely to avert the calamity  
if, and while, she could. Letter after letter—  
some of them thirty pages long—found its way  
from her pen to the foreign town in which Ger-  
man rationalism was doing its worst for the  
soul she loved. She set the full force of her in-  
tellect intelligently to work upon this conflict.  
She read, she reasoned, she wrote, she argued,  
she pleaded. Months passed in a struggle  
whose usefulness seemed a pitiable hope, to be  
frustrated in the effort.

Then she laid aside her strong pen, and turned  
to her great faith. As the season of the sacred  
holiday approached, she shut herself into her  
room, secluding herself from all but God, and  
prayed as only such a believer—as only such a  
woman—may. As she had set the full force of  
her intellect, so now she set the full power of  
her faith, to work upon her soul's desire. One  
may not dwell in words upon that sacred battle.

But the beautiful part of the story, as I have  
been told it, is that a few weeks after this a let-  
ter reached her, saying only: "At Christmas-  
time a light came to me. I see things different-  
ly now. I see my way to accept the faith of my  
fathers; and the belief in Christianity, which is  
everything to you, has become reasonable and  
possible to me at last."



## A WAYSIDE GRAVE.

Our upland journey wound its way  
Past hills that wore the green of May.

The dogwood starred the shadowy copse;  
The light breeze rocked the pine-tree tops.

Far off we saw the village spires  
And fluttering smoke of household fires;

But here of voice or tool no sound  
Fell on the cloistered hush profound.

Sudden I drew my bridle-rein.  
Dim, shining out from moss and stain,

Alone amid a fallow field,  
And half by brier and weed concealed,

I saw a rough stone cross that bore  
One little dear home name; no more.

Some heart had ached, some house had known  
The desolate hunger for its own,

When, hollowed out this narrow grave,  
They laid, whom love had died to save

But could not, one whose name had been  
To her own people "Josephine."

A ruined chimney, and the bloom  
Of a pale purple lilac plume

Close by, and this small wayside cross  
Told all the tale of love and loss,

While near and far the fragrant day  
Was golden glimmering with May.

— MARGARET E. SANGSTER, in *Harper's Magazine* for July.

## The Other Side.

THERE are two sides of life's road — the side on which are lying the wounded, the suffering, the needy, the despoiled, the dying, and the "other side." The "other side" is a well-trodden side. It is the easier side to go on. There is nothing to interrupt you. You do not need to lose time in stopping to help people who are sick, weak, fainting, wounded, or in any need or trouble. You will get along faster on this "other side." You will save yourself a great deal of inconvenience and annoyance, and much uncomfortable feeling. It is very trying to a man or woman with tender sensibilities to see suffering, or to look upon one who has been injured. Some good people cannot stand it at all — they faint when they see blood. It is hard to do anything for unfortunate people; it pains one's heart even to look at them in their distress. So we see that the side where the suffering, the poor, the troubled, the needy, the fallen, lie, is not the easy side. It has much that is painful to a tender heart. It hinders one, too, in his journey, if one stops to do anything for the relief of these hurt ones. Then it costs, for it takes both effort and money to give any kind of effective help.

The "other side" has nothing on it to pain one's sensibilities. It is said that when a certain empress was once journeying through France, the command was given to keep from the wayside all sick, lame, blind, deformed, and suffering of all classes, that there might be nothing to pain the gentle-hearted woman in all the course. That is the way the "other side" is kept. You can go that way, and nothing will distress you. There will be no appeals to your sympathy which you will be inclined to heed, no calls for your help, no hands reached out for kindness and charity. You will get along swiftly, for there will be no interruptions, no loss of time in relieving any one. The "other side" would seem the better side for us to take. Yes, if comfort and speed and the saving of our money and earthly success be life's real ends. But do you know where the "other side" goes to? If you will turn to the twenty-fifth chapter of the Gospel according to St. Matthew, you will see the farther end of this delightfully easy road: "Then shall His end also unto them on the left hand, Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels!" — *S. S. Times*.

## TRANSFORMED BY A SMILE.

THACKERAY somewhere warns young people that the world is a looking-glass, and will return such looks, whether of sweetness or sourness, as they cast into it. This is recalled by the following suggestive passage which a secular paper furnishes:—

"There are many plain young girls whose faces are lined with discontent and unhappiness. There is a drawn, perplexed expression between the eyes, and the corners of the mouth have a decided droop. These are the girls who have a settled idea that they are plain beyond remedy, and the distressing belief has deepened the lines of dissatisfaction; but in reality there is only a cloud over the face, cast by the habit of unhappiness."

"One morning a certain girl whose face was under this cloud walked out across the sunshine of the Common. For a moment the gloom had lifted, the lightness of the morning and her thoughts were unusually pleasant."

"What a pretty, happy girl that is we just passed," she heard one of two ladies passing say to the other.

"She looked quickly around, with envy in her heart, to see the pretty girl, but she was the only girl in sight."

"Why, they mean me! No one ever called me pretty before! It must be because I am smiling."

"Again, as she was getting on a horse-car she heard (the fates were out in her favor): 'Do see that pretty-looking girl!'"

"Well, I declare, I am always going to look

happy, if this is what comes of it! I have thought myself homely all my life, and here twice in one day I've been called pretty."

"From that memorable day a new beauty has graced her social circle." — *Morning Star*.

## THE WEARING OF EGRET PLUMES.

NOTHING for some time has been more commonly seen than the delicate, airy plumes that stand upright in ladies' bonnets. Mr. W. H. Hudson, author of "The Naturalist in La Plata," says: "The egrette worn by ladies in our day is in very nearly all cases actually made of the slender, decomposed feathers that grow at one time of the year on the egret's back and drop gracefully over the sides and tail of the bird. The less fine plumes with shorter and stiffer filaments are from the squacco heron, which is not an egret." Mr. Hudson adds that "those who engage in the business of procuring these plumes know that, to obtain a good supply with little trouble, the birds must be taken when the breeding season is well advanced. The best time to attack them is when the young birds are fully fledged, but not yet able to fly; for at that time the solitude of the parent birds is greatest, and, forgetful of their own danger, they are most readily made victims. And," he continues, "when the killing is finished and the few handfuls of coveted feathers have been plucked out, the slaughtered birds are left in a white heap to fester in the sun and wind in the sight of their orphaned young that cry for food and are not fed. There is nothing in the whole earth so pitiable as this — so pitiable and so shameful — that for such a purpose human cunning should take advantage of that feeling and instinct which we regard as so noble in our own species, and as something sacred — the tender passion of the parent for its offspring, which causes it to neglect its own safety and to perish miserably a sacrifice to its love! . . . And those who, not ignorant of the facts, encourage such things for fashion's sake and for the gratification of a miserable vanity, have a part in it, and are perhaps more guilty than the wretches who are paid to do the rough work."

Continuing to speak of the time when the birds wear these plumes, this writer says: "It is when in that gay dress that birds are most valuable for the purposes of fashion and for other forms of decoration; nor is this all; it is then that they are most easily found and taken. The shyest, most secretive kinds lose all their wild instincts in their overmastering anxiety for the safety of eggs or young. And when the poor bird, uttering piercing cries, its sensitive frame quivering, its bill gaping, as if the air could no longer sustain it in its intense agitation, and fluttering its lovely wings to make them more conspicuous, and by such means draw the danger away from its treasures and on to itself — when it has been ruthlessly shot for its feathers — its fledglings are left to starve in the nest. The maids for egret plumes are still so great that it seems to exceed the former one for wearing the bodies of birds, and it is quite as senseless. Any observant person who notices these plumes waving, not singly, but often in clusters, on the heads of so many women, must know that the slaughter has not been thousands, but millions."

A peaceful calm, a buoyant sense of space  
From boundless azure, and broad tranquil green.  
The soul, in tune, looks now upon God's face  
With but a veil of flowering bloom between.  
— *Katharine Tuck*.

## Boys and Girls.

## GENERAL JOSEPH'S BLUEBERRY CAMPAIGN.

Mrs. C. F. Fraser.

THERE was no doubt that Joseph was the General in command of the Bremner family, although there was little indication in his appearance of his exalted rank. He was a bit too well grown for his thirteen years, and he was undoubtedly long and lanky. His shabby trousers were always climbing away from his ankles, and his coat sleeves had a faculty of revealing his red, bony wrists; but, notwithstanding all these drawbacks, Joseph was a born commander, and his lightest word was heeded by his sisters, Drusilla and Melissa, who came next to him in age, and by Thomas and Didymus, his little brothers, who were so alike in size and in their mischievous tendencies that they might just as well have been twins, and sometimes, but by no means always, by Baby Clifford, in whom the bump of reverence for those in authority was scarcely yet developed.

Now Joseph, as is the wont of generals, was meditating a plan of campaign. His enemies were hemming him in on every side, and he meant to make a desperate sally with his forces massed solidly behind him, and he meant to win. This was one of General Joseph's strong points. He never wasted his energies by allowing himself to weakly doubt his abilities or the result of his well-considered actions; but, like other great generals, kept one purpose steadily before him, and worked for that purpose

with a perfectly unflinching will. In the present instance he had no ordinary flesh-and-blood foes to contend with. In their stead were drawn up in grim array the dread forces of Poverty, while capitulation meant the humiliating compromise of beggary, or a home in the village poor-farm.

Matters stood in this way: Three months before, his father had met with a bad accident while working in the woods. He was still an invalid in the hospital of the nearest city, and the prospects were that he would remain there for weeks to come. His mother had her hands full in attending to the needs of her young family, though she managed to take in a bit of sewing now and then that she might earn a little ready money. Joseph himself had been making hay for the neighbors, but he could do little for his family with the trifling that a boy's work was considered worth. A very few months would bring winter, when there would be even less opportunity to earn, and there was not a penny laid by. So you see that the problem which Joseph was revolving in his mind was no ordinary one, nor one to be easily solved.

The clatter of an approaching wagon aroused him from his deep reverie. The driver drew up his horses as he saw the boy, and shouted, "Been out to the Barrens yet, General? You'd ought to take a day's picnic, just for a jollification. The Cannery will buy all you can pick."

But before the last word was fairly out of the man's mouth, Joseph, with a wild hurrah, had disappeared from view. The stage-driver drove on, much puzzled.

Joseph burst into the kitchen, where his mother sat at her sewing. He was scarcely able to speak coherently, for the driver's words had opened up a grand possibility before him, and his excitement was intense.

At last the words came. His plan was for his mother to close the house for the next few weeks, and remove her household to the blueberry Barrens, which were about ten miles distant. Instead of making a one-day berry frolic, as did most of their neighbors, they would camp on the Barrens and work steadily until the end of the season. He quickly calculated the money to be made. Ten quarts per day apiece would be but a small picking for people who were making berry-gathering a work rather than a pastime, and here were six good pickers already on hand (Clifford was, of course, too young to count on as a helper). The proprietors of the Cannery paid five cents a quart for nicely-cleaned berries. At that rate they would be able to make about \$3 a day!

Mrs. Bremner listened attentively. She had good reason to have faith in Joseph's judgment, and she was quite willing to try the experiment; so when Joseph hurried off to obtain provisions for his commissariat department, and to borrow an old canvas tent from a kindly neighbor, she called the children about her and unfolded Joseph's plan of campaign while she added the finishing touches to the garment she was making.

Thomas and Didymus were nearly wild with delight. They rolled over each other on the hearth at the suggestion of this prolonged picnic. Drusilla and Melissa had qualms about snakes, which, however, they kept nobly to themselves; and Clifford immediately promised to pick heaps and bushels if he, too, might be allowed to go.

Early next morning all was in readiness. The whole family took their seats in a great hay wagon that Joseph had engaged. Behind them was stacked a supply of pork, beans, Indian meal, and such cheap groceries as Joseph had felt justified in going in debt for. The floor of the wagon was well covered with the canvas tent and an abundance of homespun blankets and faded counterpanes, while the family wash-boller piled high with a clattering freight of tin mugs, kettles and pails, took up the remainder of the limited space.

At last the blueberry Barrens came in sight — a great flat stretch of poor land, unshaded even by shrubs. The blueberry bushes and the low scrub on which flaunted the flame-colored blossoms of the fire-weed were the only signs of vegetation above the sparse grassy carpet.

After the tent was pitched, Joseph examined his chosen battle-field critically. The countless bushes were thickly set with their milky blue fruit. Hundreds of berries weighed down nearly every branch. It was perfect weather, too, dry and hot, with little prospect of rain, and Joseph, with a well-contented heart, called his army about him and assigned the individual duties of his men.

Thomas and Didymus were alternately to take charge of the camp-fire, over which their mother was to do the cooking. The

girls were to keep the tent in order and look after Clifford. At all other times berry picking was to be the order of the day, and each picker was to keep his or her berries in a separate vessel until the evening, when Joseph himself would announce the results of the day's work. Wise General Joseph! He did well to thus invoke the spirit of competition!

He held a conference with his mother at nightfall when his weary soldiers were stretched about the gypsy fire, over which hung a great kettle of mush. There was no doubt that the camp would be a success. The first day's picking had amounted to forty quarts. Even Clifford, inspired by the sight of such brisk activity, had twice filled his pint mug. It is true that Joseph was somewhat daunted by the appetites which his soldiers presently displayed; at such a rate they would speedily eat up all the hoped-for gain. He trusted that the novelty of the picnic meals would soon wear off. Bed-time soon came. The girls with his mother and Clifford retired to the tent, and the younger boys, well swathed in blankets, curled themselves up in a sheltered hollow and were soon snoring like genuine troopers. Joseph's heart was full of thankfulness, though both body and brain were fatigued; and when the tuneful frog chorus from a far-a-way marsh lulled him to sleep, the smile of conscious victory was on his lips.

Yet Joseph's campaign was but begun. A thousand times during the next few weeks did he need to exercise all his force, skill and diplomacy. Thomas and Didymus grew restless at such unwonted restraint, and deserted their work for hours at a stretch. The down-beating sun blistered Drusilla's nose painfully, and the salt tears which she shed in plenty over the occurrence had quite the reverse of a curative effect. Melissa ran a thorn into her bare foot and limped painfully about, while Clifford got lost or stung by wasps on every possible occasion, and finally capped the climax by nearly killing himself with some poisonous berries. Mrs. Bremner alone never failed him. Always patient and hopeful, she cheered him much more than words can tell, and her constant appreciation of all his efforts kept him in a thoroughly happy frame of mind.

The first week's results averaged fifty quarts a day, and after the cost of sending the berries to the Cannery had been paid, Joseph was nearly \$15 in pocket. Even when the hay cart and driver were paid for, and his debt to the grocer discharged, he had still quite \$3. The children were more than delighted when this vast sum was actually handled by each in turn, and when the uses to which it was to be put were carefully explained to them.

The next week they went to work with redoubled zeal, and sixty, seventy, and even seventy-five quarts was not an unusual day's work. Joseph's eyes glistened at the returns — \$17 in cash and the weekly bills paid.

Stray pickers frequently came to the Barrens, but they were no drawback, as the plains were free to all and the berry market unlimited. The returns were steadily good, for the children had now settled regularly into work, but, nevertheless, the ambitious Joseph extended his operations.

The closing week of the season he sent into the village for a half-dozen steady boys to work for him at twenty cents per day, and he made arrangement with his friend the stage-driver to bring them in and out daily. He also stipulated that each boy should bring his own dinner, for he had no mind to increase his mother's cares by taking camp boarders. The profits this week amounted to \$30, and well content with the results of his campaign, Joseph and his family gathered their goods about them and journeyed homeward.

The old house was soon reopened, and that night, as the sturdy, sun-browned children gathered about the kitchen fire-place where rashers of bacon were sizzling cheerily, and where a great batter pudding all thick with blueberries was bubbling in the pot, who should come timidly to the door but Mr. Bremner, who was now fairly on his way to recovery. There was, of course, a grand commotion of welcome, but in the midst of all the excitement the father's wondering eyes noted how strong and active his wife had become in his absence, and how sturdy and plump were his children, and as they gathered around the table for the tempting evening meal, his eldest son pressed a fat roll of bills into his hand, and Mrs. Bremner, with much volunteered assistance from the younger children, related the history of General Joseph's blueberry campaign.

*Halfway, N. S.*



## Editorial.

### FRIENDS, NOT ENEMIES.

IT is a sad mistake, but a common one, to count that man an enemy to a system who, seeing its defects, busies himself in their correction. He suggests changes which seem to him clearly improvements, likely to give greater stability and efficiency — changes in modes of statement, methods of apprehension, ways of working. He is sincere in his desire to amend so that the things which have been shaken by the progress of knowledge and must pass away, need not disturb that which is of chief importance and can be conserved. But he is at once assailed with fury and dubbed a foe by those who are firmly wedded to the old forms, and cannot discriminate between form and substance. With as much reason might the father be called an enemy of his son because he insists on a change of some injurious habit, or a surgeon be styled the enemy of his patient because he removes painfully a dangerous tumor. They who inaugurate and carry through reforms, whether in church or state, theology or politics, must expect much misapprehension, misrepresentation, and abuse. Let them not draw back on that account, but press forward, waiting for the vindication which in God's good time will come.

### DIVINE CONTROL.

THE thought that God controls the great universe in which we live, is at once sublime and overpowering. We move as insects in the atmosphere of His providence. He speaks, and we come into existence; He breathes upon us, and we vanish as the vapor in the sunlight. We appear to have a little authority, but it is limited and short-lived; we are in His hands who worketh all things after the good pleasure of His will. We may choose, but our choice cannot be worked out independent of Him. Daniel Webster once wrote to a friend: "I hope you have been able to bear prosperity with meekness and adversity with patience. These things are all ordered for us better than we could order them for ourselves. We may pray for our daily bread; we may pray for the forgiveness of our sins; we may pray to be kept from temptation, and that the kingdom of God may come in us and in all men, and that His will may be everywhere done. Beyond this we hardly know for what good to supplicate Divine mercy. Our Heavenly Father knows what we have need of better than we know ourselves, and we are sure that His eye and His loving-kindness are upon us and around us every moment." The great master at the bar certainly knew well how to make a pious and devout exhortation.

### SELF TRUST.

TO thoroughly trust oneself is the highest possible evidence of character. It is comparatively easy to trust another; but when a man or woman, knowing himself, as he does, to the very core, beneath all seeming and pretending and withholding — when this self-beholder is also a serene and fearless self-truster, then may he, without presumption, believe that he has attained to some soundness and greatness of character. For there is no masquerading in a man's own soul; and if he can honestly say that the man he sees there is fit for himself to trust, that man may be counted fit for anybody to trust.

But, as a matter of fact, self-trust is such an exceedingly rare virtue that the world is in no danger of having to canonize more than a handful of saints because of it. The condition is one toward which humanity approximates, rather than an assured moral status. It is like those other conditions which we speak of so frequently and sometimes familiarly, heaven and holiness, neither of which we have permanently attained, but into whose borders we sometimes feel that we have, for a moment, entered. Any new accession of self-trust, any increasing confidence in one's own moral integrity, small though it may be, should be humbly and gratefully hailed as a step in the direction of true righteousness. When a person can say, "I used to be weak under this temptation, but, with God's help, I feel that I can trust myself now," he is getting a firmer hold upon Christian character. It is the part of a weak man to be always placing his trust in others. Even Christ does not want us to lean altogether upon Him, but to have such sturdy faith that it shall breed in us some strength of individual purpose and will. Thus, when

Peter essayed to come to Him, walking on the water, but, losing his confidence, began to sink, there was a tone of distinct reproof for his lack of self-trust in Christ's, "O thou of little faith, wherefore didst thou doubt?"

Increasing self-trust simply denotes that a Christian sees in himself more of the image of the Master, and knows that in so far as he attains that likeness, he is inevitably nobler, stronger, holier. This kind of self-trust is no less becoming than reverence, than faith, than humility. It is not a moral quality that one displays to the world, but the secret estimate of one's own heart, known only to God, in whose eyes no man cares to flatter presumption. And God knows that the man who trusts himself more and more, is the man in whose heart dwells the most reverent humility.

### SOWING THE WIND.

A LARGE part of our country has gone badly astray upon the question of national finance. Everybody admits it, for the country is sharply divided over the question; nothing seems likely to show which party is the stronger until the votes are counted, and each side is enthusiastically sure that the other is radically wrong. One of these two sides must be mistaken, and hence it is only pertinent, as well as true, to observe that, in any event, a large part of the country has gone badly astray.

Yet there is only one side which is radically right. The conflict is sharp, and each side has its plausible aspect, but in one case the plausibility must be deceptive, while in one case only can the fundamental propositions be mathematically correct and be a safe foundation for the management of the finances of the government and for the conduct of the business of the country. But since this must be undeniably so, why are there so many minds about it? Manifestly the answer is that many of the people have given so little study to the matter that they cannot distinguish between an unsound plausibility and the clear radiance of truth in its own light.

This brings us back to the root of much of the present difficulty which threatens our government and may even prostrate our entire system of industry, bringing in its train innumerable calamities for all classes of men, rich and poor alike, but bearing with particular hardship upon those who have not the financial ability to make provision for the storm, nor sufficient accumulation to enable them to withstand its force. This root of our trouble lies in the disposition of our people to believe that our government will run itself, and that it is safe to pay no attention to the principles which underlie all correct financial and political administration, trusting to the wonderful recuperative energies of our people to bring the country safe through any crisis. The trouble lies high up in society, among the intelligent classes, with men who know that the first concern of every citizen, next to his relations to his Maker, is the government. These men know that the government is of more importance than the private affairs of any one. Yet the study of the principles involved in our government is confined to very few citizens. Our wealthiest men give no time to politics, as a rule, except the few who have made their fortunes, and want the title of United States senator to add to their other possessions. As a rule they abandon government to the politicians and plunderers of the public treasury. They do not study the records of the past to see where lie the rocks upon which previous financial plans have been wrecked. They are absorbed in private affairs, and trust that somehow or other this grand republic will get along all right.

Now we are threatened with the whirlwind harvest to follow this sowing of the wind. The nation is torn in twain over an issue of the highest importance to the prosperity of the people. It is generally admitted that the most serious consequences must follow the adoption of the wrong financial course. Yet the truth is clear in its own light. If it is taught in time, when men's passions are not excited so as to obscure it, surely it will be accepted by the vast majority of men. There are certain organizations in New York which have been sending to their correspondents in the West and South large quantities of literature which they believe to be on the right side of the silver question. The reports which are received regarding its acceptance prove that the people are eager for the truth, for the response has been very encouraging. But it is very late to begin a campaign of this sort. Such work as the education of the people upon the sound

doctrines of government finance and the right basis of the currency ought to be prosecuted in time of peace. Plenty of warning has been sounded all over the country. The attitude of the West and South has been known upon this question as well as the position of the Eastern States. The danger in the situation has been recognized for years. Yet, trusting to luck, the men who have had much at stake have postponed until this year of peril and confusion their effort to spread their views upon the great national issue.

This illustrates what has occurred in our large cities. The men who supposedly have most wealth and influence abandoned the government of New York to the very basest element in the city and submitted to it for years. Then, by a mighty effort, they threw off the yoke, proving that they might have voted down Tammany every year if they had only cared enough to do it, and also proving that if they ever lose what they gained in their memorable campaign it will be their own fault and that of no one else. It is worse than folly to expect that our government will run itself, and that it will be run well. It is high time for a revolution in men's thinking and in their practices upon political matters. Positive guilt lies upon every business man, upon every pastor, upon every school-teacher, upon every clerk, farmer, laborer, and voter of whatever sort, who does not make sure that the government is in sound hands before he yields himself to the pursuit of his private business.

But, even at this point, there is no security. It is impossible to elect one set of men and then be sure that they will keep good and efficient forever without further interest on the part of the voters. Eternal vigilance is the price of good government. The knaves are always on the watch. The good citizens can have no permanent respite from their annoyances. They may rebel against this truth, but the world is not made wholly of saints, nor will the government be run as these good men would like to see it run; but they must be willing to give frequent attention to it and make sure that by frequent accountability the officeholders are kept to the correct discharge of their duties.

The drift of our times is far too much away from the concerns of government. It is impossible for a country to be well governed unless the voters have knowledge of political questions by which to discern the capacity of men whom they elect to office for grasping the fundamental principles of political administration. These principles are abstract. They are not to be measured off like a yard of cloth or barreled up like so much flour. But they must be grasped by the mind keen enough in its insight into the events of history to see what is the rule by which all operations in the development of mankind are conducted. All through nature the science of mathematics is in constant and marvelous operation, but one will not learn the laws of falling bodies, or of centrifugal forces, or the arrangement of leaves upon their stems, or the motions of the moon, by shoveling earth to make level tennis courts, or by lying upon roses, or by bathing at the seashore. The laws are everywhere, the science of number has everywhere its full vindication; but study and thought deeper than the superficial manifestation are necessary. Just so it is in our government, whether its problems be those of finance, currency, regulation of commerce, or popular education. Certain forces are at work, and if their laws are violated by the ignorant nation, the full penalty must be borne. But if they are understood by careful study when no emergency is upon the country, then they will be recognized and obeyed in season to avoid danger. Our business men must sacrifice enough of their business to understand the issues and to be sure that the people at large understand them, otherwise the profits which they make while the people grow up in ignorance will be swept away in the general catastrophe when the ignorant people undertake to run the government in their ignorant way.

### Miss Willard's Latest Mistake.

OUR opinion is demanded in regard to an editorial letter written by Frances E. Willard on shipboard during her recent voyage to England, and published in the *Union Signal* of June 11. We read the contribution when it appeared with amazement and regret, and only refrained then from voicing our disapproval of it because we did not care to give wider circulation to her peculiar views, and also because we did not wish to make the columns of ZION'S HERALD a medium for advertising the theatre in question. But as the editor's opinions upon the matter are now challenged by our own

readers, we do not hesitate to state our convictions.

The letter begins with the following statement: —

"Perhaps the most interesting interview that I had on shipboard was with B. P. Keith, Esq., of Boston, the owner of five theatres. It was my first meeting with a full-fledged theatre manager, and would doubtless never have occurred except for the fact that he is devoted heart and soul to the 'elevation of the stage,' concerning which we hear so much and see so little."

And closes with the following paragraph: —

"I feel sure that all our good home people will enjoy hearing of such a man as Mr. Keith, and of the high ideals he holds, but he says that while he tries to elevate the stage, he feels that good people must encourage him or he cannot succeed. I am told that his theatre, which is the handsomest and most artistic one in Boston that has no bar connected with it, and is as pure as a lady's parlor, attracts the truest and best people in the city, those who would not think of patronizing any other place of entertainment in that theatre-going city. I give this account for what it may be worth, feeling that the subject merits the attention of my comrades."

If the subject were not so serious to our church, we could smile at Miss Willard's credulity and her hastily-formed, unquestioned and even enthusiastic conclusions after an interview with "the owner of five theatres." Mr. Keith will chuckle with peculiar satisfaction over this notable endorsement of his theatres, and doubtless will make good use of it as a recommendation from an eminent Methodist for advertising purposes. This ill-considered, impulsive and harmful act must be regretfully set down by even Miss Willard's most devoted friends as another of her signal mistakes.

### The Negro in Boston.

ON the second page we present the result of a careful, comprehensive and unprejudiced study of "The Negro in Boston." We are not responsible for the facts which we discover, and which our regard for the truth compels us to reveal. We have had occasion hitherto to rebuke this city for its indifference, hypocrisy and un-Christian attitude concerning the Negro. It is better that the mask be torn off, and that Boston be held responsible by the rest of the country and by the world for its actual treatment of the Negro.

### The New York Sun Goes Over to McKinley.

WHILE ZION'S HERALD does not intend to be either political or partisan, yet in such ominous times as the present it will seek to furnish its readers, many of whom depend upon it entirely for information, all the important facts necessary to enable them to form intelligent and righteous civic judgments. In keeping with this purpose, we call attention to one of the most notable events which took place last week. On July 10 the *Sun* of New York — in many respects the ablest metropolitan journal in this country, and certainly of the Democratic Party — declared that it would support McKinley for President. This declaration was made as soon as the Democratic Convention at Chicago adopted the silver plank in its platform. In a double-headed leader the *Sun* gives its reasons for its support of McKinley, saying: —

"The agony is over. The Democratic Party, assembled regularly in national convention, pledges itself to revive the free coinage of silver at the old ratio of 16 to 1, and to accomplish the imposition of an income tax. The Democracy of Jefferson, from which have been drawn invariably the ideas which have given political stability and republican enthusiasm to this country, has passed into the control of Jefferson's diametric opposite, the Socialist, or Communist, or, as he is now known here, the Populist. . . ."

"The Chicago platform cannot be accepted. The United States was made democratic, and it must remain so. Free-silver coinage would be national dishonor and a monumental anachronism. Silver has had its day as a money standard. The commerce of civilization, which has used as a medium of exchange pretty much everything from shells to the higher metals, has progressed beyond silver. It has adapted itself to gold, and to gold it will stick until it finds something still more convenient. The silver campaign is based on delusions which have no justification, and on statements which are not so. It cannot prevail, and every sincere believer in fair dealing and in business honor as the foundation of commercial prosperity, must put aside all other purposes and unite for its defeat. . . . From now until the night of election day in November, 1896, the Presidential candidate of every Democrat who favors honest money and who still hopes to crush the enemies of the fundamental principles he was bred in, should be, without hesitation, evasion, or sop to prejudice, William McKinley."

And in the same issue an editorial upon "The Chicago Platform" closes with this forceful paragraph: —

"Reputation, robbery, inequitable taxation, a free hand for the forces of socialism, a clear field for the advance of the skirmish line of communism and anarchy. It seems to us that the issue has been made plainly at Chicago, not between Democracy and Republicanism, but between Democracy and the enemies of the institutions and principles which it has been Democracy's mission for a century to defend."

Again, under the caption, "The McKinley Democrats," it is said: —

"Six weeks ago the idea of a McKinley Democrat would have seemed as absurd a contradiction of terms as a wicked saint or a righteous devil. Six weeks hence there may be McKinley Democratic campaign clubs in every State of the Union. Here we see the powerlessness of individuals or even of conventions to dictate the issue. Parties do not make issues; issues make parties."

The *Boston Herald* of July 11 makes a similar declaration concerning the silver plank of the



platform, and avows its purpose to support McKinley for the Presidency.

It appears later that leading Democratic journals not only in the East, but in the West and South, bolt emphatically the Chicago platform. Notably among these are the *Times*, the *Herald*, and the *Evening Post* of New York; the *Times* and the *Record*, Philadelphia; the *Post* and *Times*, Washington; the *Sun*, Baltimore; the *Courier Journal*, Louisville, Ky.; the *Staats-Zeitung* of both New York and Chicago, representing the German Democrats.

### Personals.

— Miss Rachel Benn, M. D., of Tientsin, China, is on her way home after six years of missionary service.

— Rev. Dr. D. A. and Mrs. Whedon, of East Greenwich, are spending the summer at Cortland, N. Y.

— Rev. Dr. Wm. M. Frysinger, of Carlisle, Pa., has been very ill, but has passed the crisis and is improving.

— Rev. Dr. Daniel Dorchester, Jr., of Christ Church, Pittsburg, Pa., comes to New England this week to spend his vacation.

— Bishop Goodsell delivers the address on International Arbitration at the Grindelwald Conference this month.

— Miss Sarah Peters will return to her work in Nanking in August, and at the same time Miss Mary Shockey will leave for Peking, China.

— Allegheny College has established a chair of biology, and Prof. Edward L. Rice, Ph. D., son of Prof. William North Rice, of Wesleyan, has been elected to fill the professorship.

— Hon. Alfred S. Roe, of Worcester, member of the State Senate, has declined the principalship of the new State Normal School, recently offered to him by the State Board of Education.

— Sir William Vernon Harcourt is said to have been converted to strictly temperance views through the influence of his wife, a daughter of John Lothrop Motley, the American historian.

— Rev. C. A. Littlefield, secretary of the Boston City Missionary and Church Extension Society, will make his home for the summer at Hotel Bellevue. He will remain in the city throughout the season to serve the Society which he represents.

— Concerning the distinguished Wesleyan minister and author of whom a very interesting sketch appears on the third page, we are happy to announce that he will preach in this city, Aug. 23, at Tremont St. Church in the morning, and at First Church in the evening.

— Miss Florence Mann, B. A., University of Cincinnati, takes a place in the faculty of Allegheny College; and her sister, Miss Almida F. Mann, will teach the violin in Fort Worth University, Texas. They are daughters of Mr. H. P. Mann, Price Hill, Cincinnati.

— Mrs. Cyrene Wagoner, of Trout River, N. Y., is now in her 102d year. She has been a member of the Methodist Episcopal Church for over eighty years and is still trusting in Jesus as her Saviour. She has been enjoying second sight for some time, reading readily without glasses.

— Rev. Dr. Lyman Abbott, pastor of Plymouth Church, Brooklyn, sailed for Europe on June 27, accompanied by Mrs. Abbott, their daughter and their son Theodore, who was recently graduated from Harvard. The party will travel in the north of England, Scotland and Wales. Dr. Abbott proposes to attend the congress, to be held in Switzerland in July, for the purpose of securing the establishment of an international court of arbitration.

— Information concerning the condition of Joseph Cook is reassuring. At his summer home in Ticonderoga he is certainly improving. Whereas some weeks ago he could endure to be read to for only five minutes at a time, he can now listen, as he did the other day, to the reading of the Life of the late Dr. McCosh of Princeton for three hours on a stretch. Miss Louise Manning Hodgkins, long an intimate friend of Mr. and Mrs. Cook, is visiting them.

— Miss Huldah Keeney, of South Manchester, Conn., who died, May 12, aged 84 years, and whose obituary will soon appear in our columns, made the following bequests in her will: \$2,000 to East Greenwich Academy; \$2,000 to her own local church; and \$500 to the superannuated ministers of the New England Southern Conference. She gave liberally while she lived, but delighted in denying herself that she might have the more to give. In the last years of her life she lived alone. She regarded herself as a steward, and sought to make the best use of her means possible.

— On Thursday, July 9, the wife of Rev. H. B. Copp, of Epping, N. H., who since 1858 has wrought side by side with her devoted husband in the itinerant ranks, entered upon her longed-for rest and abundant reward. Her tedious and painful illness, though patiently borne and evoking choice expressions of Christian trust and hope, intensified the "desire to depart and be with Christ which is far better." Multitudes in all the parishes where she labored so diligently and usefully will keenly feel the loss of this beautiful and gifted woman, and will tenderly commend to the All-merciful One our sorely stricken brother, whose wife and all of whose children have left him to finish his earthly pilgrimage alone. The funeral was at Epping, and the burial at Londonderry on Saturday.

— Rev. Dr. J. W. and Mrs. Hamilton reached Boston Saturday morning, and went at once to their summer home at Marshfield.

— Rev. John Watson, of Liverpool, England ("Ian MacLaren"), is expected to make his promised visit to this country in September.

— Rev. Dr. and Mrs. Harcourt sail for Europe on the 22d via the "Britannia" from New York, and expect to return Sept. 5 on the steamer "Paris."

— Dr. I. E. and Mrs. Chase, of Haverhill, are sojourning in Italy, and the Doctor is writing to the *Haverhill Gazette* an interesting account of their travels.

— Bishop and Mrs. Mallieu are expected to arrive this week to take up their residence in this city. They have not yet secured a house for that purpose.

— Prof. A. W. Armstrong, M. A., of the chair of philosophy in Wesleyan University, has received the degree of LL. D. from Princeton College, his Alma Mater.

— Judge Sibley, of Marietta, O., the widely-known Methodist writer, who has served eighteen years as common pleas judge, has been nominated for circuit judge.

— Rev. E. W. Virgin was appointed chaplain to the jail at Dedham by the Norfolk County Commissioners, last Tuesday, and entered on his duties, Sunday, July 12.

— Bishop Foster dropped into the office last week, and was again an inspiration and a benediction to us. He was in excellent health and characteristically sunny and cheerful.

— Rev. T. W. Bishop and his sister, Miss Jane Bishop, sail from Boston next Saturday on the "Pavonia" for Liverpool, to spend several months in Great Britain and on the Continent.

— Prof. George K. Morris, D. D., Boston University, has been engaged to deliver seven lectures on public speaking in the Chautauque course at Devil's Lake, North Dakota, in the early part of this month.

— Miss Eliza H. Kendrick, of Newton, Ph. D., Boston University, and teacher at Wellesley College, will teach Latin and Greek at Lasell Seminary, and Mrs. Blanche C. Martin, of the Emerson School of Oratory, will have charge of the instruction in reading.

— The *Southwestern Christian Advocate* says: "Prof. Wm. L. Bulkley, of Claflin University, Orangeburg, S. C., called last week en route from Mexico, where he has been since the session of the General Conference, in the interest of the Mexican Central Railroad."

— Rev. P. M. Johnstone, of our Japan Mission since 1881, has reached the United States and is to be addressed at Harkimer, N. Y. Rev. F. W. Warne sailed from New York returning to India, July 1. Mrs. Chappell (née Holbrook), of our Japan Mission, is at Lynn, Pa. Mr. Chappell is connected with the faculty of our Theological School, Tokyo.

— Rev. C. R. Sherman, of Barre, writes under date of July 3:—

"Rev. O. W. Adams, of New England Conference, passed away this (Monday) morning at 4:30 o'clock. Funeral at Barre Methodist Church on Thursday, the 16th, at 12:30 noon."

This greatly beloved minister joined the New England Conference in 1860, and rendered unbroken service until the present year, when he was granted a superannuated relation. A suitable memoir will appear at an early date.

— Under the title of "An Old Hero Crowned," the *Northern Christian Advocate* says:—

"Rev. Lyman King Redington ceased from weakness and suffering at about midnight on Tuesday evening, June 30, at his home in the city of Syracuse, aged ninety-three years, seven months and eight days, having been born at Madrid, St. Lawrence County, N. Y., Nov. 23, 1802. He was converted at the age of twenty-five and united with the Methodist Episcopal Church. In 1829 he joined the Oneida Conference and was placed in charge of an extended circuit, which he traversed on horseback. His Conference membership for the latter part of his life was in the Central New York Conference, of which he was the oldest member at the time of his death."

— Rev. S. S. Cummings and wife, with Mrs. O. M. Cummings and children, are at their summer home at Cottage City. Mr. Cummings met with a serious accident on the day of his arrival in the city. Some heavy lumber fell on his right foot and ankle, bruising it severely, but fortunately breaking no bones. His painfulness and lameness have confined him to his cottage, and even to the bed, the most of two weeks, but he is grateful to God that the indications of recovery are so promising that he hopes to be able to resume his beloved work at the expiration of his four weeks of vacation.

— Rev. R. H. Howard, D. D., of Oakdale, writes:—

"O. J. Walker, Esq., of the firm of O. J. Walker & Co., Burlington, Vt., has, for more than forty years, been one of the pillars of Burlington Methodism. When a young man in poor health he first came to Burlington to engage in business, he became a member of the Methodist society there, then financially, as well as otherwise, feeble and struggling. From that time to this, as God has prospered him, he has been a constant and generous contributor to the support of the Methodist Church in Burlington and to the cause of Methodism generally. Modest and manly, kindly and genial, he is universally respected and beloved. Just at this time Mr. Walker is greatly afflicted in the fatal illness of his only son, Robert Meech, an exceptionally noble, gifted and promising young man, and a student in the University of Vermont. He was just about to finish, and in a most honored way, his junior year, when in consequence of an injury some time since received accidentally in the gymnasium he has been brought thus early to the portals of the grave. His death is expected at any moment. Under

this singularly afflictive dispensation Mr. Walker will be sure to have the warm sympathies of a wide circle of acquaintances and friends."

— The *Mexican Herald* of the City of Mexico of July 7 devotes nearly a column to the report of a reception extended to Rev. Dr. J. W. Butler upon his return to that city from attendance upon the General Conference and a visit to his father, Dr. Wm. Butler, of Newton Centre. A large number of friends gathered at the chapel, and interesting addresses were made expressive of the general and affectionate consideration for Dr. Butler. During the evening he was presented with two handsome office chairs.

— We are shocked to read the following telegram sent from Bellows Falls, Vt., July 12, and which appears in the *Boston Herald* of July 13:

"In Cambridgeport, seven miles from this town, two young daughters of Rev. F. D. Goodrich, a retired Methodist minister—Rosabel, aged 15 years, who graduated from the State Normal School in Randolph last month, and Lillian, 20 years, who graduated from the same school one year ago—were drowned yesterday about 11 o'clock."

It appears that the girls went to the river near the house to bathe. It is feared that Mrs. Goodrich, who first discovered the body of one daughter in shallow water and drew it to the shore, will lose her reason under this terrible experience. Mr. Goodrich was formerly a member of the Vermont Conference, but located, at his own request, at the last session. These afflicted parents will receive tender and prayerful sympathy in their sore bereavement.

— For half a century the name of A. D. F. Randolph, the oldest notable American publisher, has been familiar to all good readers as the head of one of a half-dozen great publishing houses in New York city. Though born in Woodbridge, N. J., Oct. 18, 1820, he came early to the city, where with slight exceptions he remained till the day of his death, July 6. Educated in the city schools and acquainted with the affairs and people of the place, he soon revealed a capacity for large business, and grew with the city itself. He early obtained a position with the American Sunday School Union, where he learned the business of book-making, and in 1851 established himself as a bookseller and publisher. For many years his establishment was on 23d St., and later, amid more elegant surroundings, on Fifth Ave. The place became celebrated as the rendezvous for men and women distinguished for taste in literature and the arts. Mr. Randolph himself was a man of genius, taste, enterprise and business judgment. He knew his time and the conditions under which he was called to act. The city was yet small when he entered it, and he lived to see it spread out into its present vast proportions. When he first began in 23d St. he carried books in a basket from house to house, and his whole stock could be packed away in a small canal boat. Like many another successful man, he found his secret in beginning in a small way and advancing by diligence and care.

### Brieflets.

Through some inadvertence we have mislaid the name and address of the author of an accepted story entitled "Judy." Will the writer kindly forward the desired information?

The Convention for Deaconess Workers to be held at Ocean Grove, July 20 and 21, will be a valuable meeting, calling together members of deaconess boards of management, of Annual Conference deaconess boards, of superintendents and deaconesses of the Homes, and other workers having special familiarity in this field. Bishop W. X. Ninde will preside at the public meetings. Among the speakers expected are Bishop Thoburn, Dr. James M. King, Dr. W. N. Brodbeck, Dr. Merritt Halburd, Dr. L. B. Wilson, and others.

Into the midst of the blazing heat of our office last Saturday came a fragrant whiff from Sandwich ponds in the shape of great clusters of pink pond lilies—for which we are under grateful obligation to Mr. H. L. Chipman, publisher of the *Sandwich and Bourne Independents*.

Dr. Norman Kerr, the distinguished physician and temperance reformer in England, is quoted as saying that there has been a great growth of morphinomania both in England and in America during the last fifteen years. In England the victims have been mainly among literary men and doctors. He says that the overwhelming majority of English or Americans who take opium in any form regularly become slaves to it; in four or five weeks after taking the first dose they are hopelessly bound.

Bishop Thoburn, who has lived so long in India, and is, therefore, familiar with the silver standard, is much sought after by newspaper men for his views as based upon his observations in that land. He is reported as saying:—

"They have the silver basis in India, have had it for centuries, and it has been given a fair trial. It would ruin this country and bankrupt everybody. The foundation of business is stability, and with a silver standard you can never have it. In Calcutta I can buy a suit of clothes for \$60 today and perhaps for \$20 tomorrow and the next day it will be \$50. You can never tell from the number of dollars you own how much you are worth. The country is at the mercy of the money changers and speculators."

The 127th Conference of the Irish Methodist Church met, June 17, in Centenary Church, Dublin. Twelve candidates for the ministry were accepted and three declined. Two ministerial probationers were ordained to the pastor-

ate and twenty-one continued on trial. Five ministers died during the year. The membership, which is now nearly 28,000, showed a net increase of 374, with 50,714 hearers, 1,387 class-leaders, 561 local preachers, 370 chapels and 1,609 other preaching places, 35,409 members in bands of hope and 336 Sunday-schools, with 2,765 officers and teachers, and 25,361 scholars. A new departure was made in devoting a whole session to the subject of holiness; and altogether the Conference, spiritually and otherwise, was one of the most hopeful and encouraging held in Ireland for a long time.

The *Boston Daily Standard*, the organ of the A. F. A., has suspended publication. Notice to the effect that Edward S. Crockett and Benton H. DeWolf, as assignees of the Boston Daily Standard Publishing Company, are in full possession of the property, was posted at the closed doors of the place of publication, 37 and 39 Franklin Street, Saturday evening. It is said that the men on the office rolls number in all 108, and that each of them has a considerable claim for unpaid salary. The stockholders will probably meet with a total loss of money invested. Mr. DeWolf, who has been the cashier, is quoted as saying that publication will not be resumed. The moral of this effort should be noted in the interest of a large class of well-meaning people who will learn practical wisdom only in the school of stern personal experience. The failure of the *Standard* teaches the lesson afresh that in this country a daily paper which makes the proscription of any religious denomination the paramount issue, cannot be successfully launched and maintained.

The New England Chautauque Sunday-school Assembly at Lake View, South Framingham, will open Monday evening, July 20, with a lecture by Rev. Russell H. Conwell, D. D., and continue ten days. A high order of exercises appears on the program, consisting of twenty lectures, eight grand concerts, and daily normal lessons in Bible and Sunday-school science, studies in Browning and New Testament Greek, round tables, physical culture, elocution, and chorus training. Among other notable speakers will be Chaplain W. H. Milburn, D. D., Mrs. Mary A. Livermore, LL.D., Rev. E. M. Taylor, D. D., Rev. George A. Gordon, D. D., Dean A. A. Wright, Booker T. Washington, and D. L. Moody. Rev. J. L. Harbut, D. D., will have charge of the class instruction, assisted by Prof. Geo. W. Pease.

About the most objectionable and reprehensible instance of egotism that we have ever seen was noticed at a famous seashore resort near Boston where placards posted in the most conspicuous places, announcing the services of the Methodist church, bore the portrait of the pastor. When will our ministers learn that the exhibition of one's self in such ways is not only undignified and utterly unlike the Master whom they claim to imitate and serve, but also compromising and cheapening in the mind of the thinking public?

The *Methodist Recorder*, the official organ of Wesleyan Methodism, says in its last issue:—

"The determination of the Primitive Methodists to have a Christian Endeavor Society of their own will doubtless confirm our own committee of the wisdom of its decision to promote a denominational Wesley Guild. The experience our brethren have had of the Endeavor movement leads them to think that whatever else it may do it will not be of service in the special work and duty they have as a denomination to do."

A Methodist minister in one of the cities of Maine writes the following note:—

"The item you published concerning intemperance in Maine, and especially in Waterville, was true in stating the condition of open bars in this State. I have lived in a prohibition State most of my life. We have just had a great crowd in this city to celebrate the 4th of July. More people were here than were ever in the city at one time before. All bars were wide open. Everybody drank that wanted to. The results are of interest to people who are not blind and deaf."

The English press makes noteworthy mention of the fact that the House of Lords has passed an act authorizing the right of marriage with a deceased wife's sister, by a majority of 29. As the House of Commons has repeatedly affirmed the principle by substantial majorities, it is now expected with confidence that this concession will be granted to the English people. The *Christian World* says, in commenting upon this grave matter:—

"The prelate contention that such marriages are unscriptural and un-Christian, and that they lower the standard of domestic morals, has been shown times without number to be as baseless in fact as it is offensive in suggestion. The statement is, in fact, an insult to our kinsfolk in Canada, in the United States, and in Australia. There is not a state in the world where the right is enjoyed that would ever dream of revoking it."

With all his other more notable qualities, John Wesley was a man of affairs and of great practical wisdom. He never lost sight of a judicious and sensible view of conditions and situations. A letter of his, recently discovered, written in March, 1787, to Adam Clarke, is a forceful illustration of this fact: "Do not please the devil by preaching too loud or too long, but please God by denying yourself herein. The whole service should begin and end in about an hour, unless sometimes on Sunday morning, when you may probably a little lengthen the service." These words of the founder of Methodism are particularly pertinent for the minister during the heated season. It is best in summer to shorten all the services of the church.



## The Sunday School.

## THIRD QUARTER. LESSON IV.

Sunday, July 26.

9 Sam. 7: 1-10.

(Read the whole of chapter 7.)

Rev. W. O. Holway, D. D., U. S. N.

## GOD'S PROMISES TO DAVID.

## I. Preliminary.

1. Golden Text: In thee, O Lord, do I put my trust. — Ps. 71: 1.
2. Date: B. C. 1045.
3. Place: JERUSALEM.
4. Parallel Narrative: 1 Chron. 17: 1-15.
5. Home Readings: Monday — 1 Sam. 7: 1-15. Tuesday — 1 Sam. 7: 15-20. Wednesday — 1 Chron. 17: 1-15. Thursday — 1 Kings 8: 12-21. Friday — Psalm 132. Saturday — Jer. 31: 14-22. Sunday — Heb. 1: 1-12.

## II. Introductory.

Sitting in his palace of cedar, in the enjoyment of rest and royal luxuries, David was troubled at the contrast between the permanency and richness of his new abode and the transient character and comparative meanness of the tabernacle which he had built for the ark. Before his mind's eye rose a magnificent temple, which should fitly guard the sacred symbol and worthily represent the national faith and worship. He suggested his wish to the prophet Nathan who heartily, but unadvisedly, seconded the scheme. That same night, however, the prophet received a message from the Lord, directing him to tell the king that he was not to build the proposed "house of cedar." Never had Jehovah complained of dwelling in a tent, whether in the wilderness, or thus far in Canaan. Never had He required of any tribe or judge to erect for Him a temple. But while declining the cherished purpose of His servant, the message to David contained ample consolation. God would build him a house, and establish it forever. He had taken him from the sheepcote, and exalted him to the throne. He had been with him in all the events of his previous life, had vanquished his enemies before him, and given him "a great name" among the kings of the earth. Moreover, He had caused the wanderings of His people to cease, and appointed them a permanent residence where "the children of wickedness" should afflict them no more. David's throne should now be established. The lot of mortality should be his — when his days were fulfilled he would sleep with his fathers; but his royalty should not pass away. It should be established in "his seed," who should build the temple which David had longed to build. Glorious promises centred in this "seed of David." God would be to him "a father," and his relation to God would be that of "a son." Chastisements awaited him if he should commit iniquity, but God's mercy would not depart from him irrevocably, as in the case of Saul. "This prediction," says Dr. William Smith, "referring first to Solomon, is expressed in terms that could only be fulfilled in the Messiah; and it is clear that David understood it so, from the wonderful prayer which he poured out before God in thanksgiving for the honor put upon him. Similar feelings are uttered in several of the Messianic Psalms, which have therefore been regarded as written on the occasion of Nathan's prophecy, such as the 34, 10th, 22d, 45th, 110th, and 118th, in all which the promises of God to David are celebrated in that wonderfully expressive language which reveals Him who was at once David's Son and Lord."

## III. Expository.

4. It came to pass that (R. V., "the same") night — after David had hinted to Nathan his desire to build a temple, and the prophet had encouraged him in so doing. The word of the Lord came unto Nathan. — God might have spoken to David immediately, but, as Wordsworth clearly shows, the prophetic office from this time was a permanent office, co-ordinate with the earthly kingdom, and designed to represent God's supremacy over the earthly monarch; "to advise, to exhort, and, if need were, to correct, rebuke, and even to denounce the earthly sovereign for his sins; thus to prepare the way when the functions of king and prophet would all coalesce in Christ."

It was Nathan who rebuked David for his sin with Bathsheba (chap. 11: 1 ff.), who became Solomon's tutor (chap. 12: 25), and took a leading part in securing his succession to the throne (1 Kings 1: 23 ff.); who wrote a history of the reign of David, and of part, at least, of the reign of Solomon (1 Chron. 29: 25; 2 Chron. 9: 29), from which in all probability a large portion of the books of Samuel, Kings, and Chronicles is derived (Cambridge Bible).

5. Tell my servant David — a distinctive term, which had been previously applied to Moses and Joshua. Shalt thou build me an house? — In Chronicles, "Thou shalt not build me an house," which the question here implies.

Glancing forward we see there was something else besides refusal. The message condensed was as follows: Thou shalt not build for Me a house; but, having made thee the ruler of My people, I will build for thee a house, and thy son shall build a house for Me.

The manner in which God's message was communicated to Nathan was by "a vision" (v. 17), in which his spiritual sight was quickened to discern the truth. The word for "vision" is derived from the same root as *choseh*, one of the words translated "seer" (1 Sam. 9: 9), and is distinguished as a method of revelation from a "dream" (Comp. Isa. 1: 1) (Cambridge Bible).

6, 7. Whereas — R. V., "for." Have walked in a tent. — David is reminded that ever since God had brought the Israelites out of Egypt He had been content to share the migrations of His people, leading them from place to place. He had made no complaint that His ark was lodged under a tent; He had asked for no house to dwell in. In all the places. — Since entering Canaan the ark had not been stationary. Gilead, Shiloh, the Philistine country, Kirjath-jearim, had marked its wanderings. Spake I with any of the tribes? — In 1 Chron. 17: 6 the word "judges" is used instead of "tribes." God asks whether He had ever required of any tribe, which had furnished a judge, or ruler, or shepherd of His people, to build for Him a house of cedar.

He is reminded that Jehovah had been content to dwell in a tent ever since the Exodus, and that He had never spoken a word to any of the tribes or judges about building Him a house of cedar. In these words, which sound like a gentle rebuke for a tendency to materialism in God's worship, we see the same principle which Solomon recognizes in the very act of dedicating his temple: "Behold! the heaven of heavens cannot contain thee; how much less this house that I have built" (Smith).

8, 9. Say unto my servant David. — The king is to be reminded of God's dealings with him from the very first, as preliminary to God's purpose concerning him in the future, and also concerning his offspring. God would establish his house, and his pious purpose to build a temple was not forbidden, only postponed. I took thee from the sheepcote. — He had been an obscure shepherd lad; he was now a mighty king — why? Because God had so willed it. His elevation was solely from God. To be ruler — R. V., "that thou shouldst be prince." I was with thee (R. V., "I have been with thee") — to effectually protect and deliver thee from danger, as was evident from two facts: that David's enemies (Saul and the Philistines) had been "cut off," and that, from being a hunted fugitive, he had risen to greatness and renown.

Unquestionably David appears as the ablest, the most successful, and in every way the greatest of the kings of Israel. His is the noblest name after Moses, in the history. He found Israel a disorganized, weak confederacy of twelve tribes, without coherence and without influence. He healed old strife, consolidated the nation, conquered all the surrounding lands, and left to his son a united empire twelve times the size of Israel when he assumed his crown. Most of his measures were dictated by a profound wisdom, and in true greatness his character, notwithstanding his sins, rose above all his successors. During his time alone Israel stood as the controlling Oriental monarchy (Harbut).

10, 11. I will appoint a place. — The wanderings of Israel were now to cease. Their abode was to be stable and permanent. Their enemies had been driven out, and now they were to be "planted," and take root and spread. Neither shall the children of wickedness afflict. — The Egyptians had afflicted them "beforetime" with cruel bondage; and since their arrival in Canaan they had been unsettled, and had endured various oppressions by the surrounding nations, whose yoke, however, had been broken by "judges," who had been called of God for the purpose. All this was now to end. Under David and Solomon the nation was to attain independence and high prosperity. Will make thee a house — not a literal house; rather, a permanent family or dynasty.

This thought is not merely a play upon words entirely in the spirit of prophecy, but contains the deep general truth that God must first of all build a man's house before the man can build God's house, and has reference especially to the kingdom of God in Israel (Kell).

12, 13. When thy days be fulfilled. — The message here passes from history to prophecy; and the prophecy is a highly important one. I will set up thy seed — Solomon and his descendants, but including also David's Greater Son. He shall build a house — referring to Solomon and his temple, which lasted until the Babylonian exile. For my name. — The "name" of God is synonymous with Himself. He promised to put His "name" in the temple — that is, to reveal Himself there in an especial manner (1 Kings 8: 29). I will establish . . . kingdom forever — a truly magnificent prophecy. Kell aptly comments as follows: "The posterity of David could only last forever by running out in a person who lives forever, and of whose kingdom there is no end."

The words "for ever," emphatically twice repeated in verse 13, show very distinctly that this prophecy looks beyond the succession of the kings of Judah of the house of David, and embraces the throne of Christ, according to the angel's interpretation as given in Luke 1: 32, where the reference to this passage cannot be mistaken (Speaker's Commentary).

14. I will be his father — a relationship more close, tender, considerate and kind than any other could be. In this prediction our Lord's emphatic teaching of the Divine Fatherhood is anticipated. If he commit iniquity — If he become a wayward, willful son, and obeys. I will chasten him. — "What son is he whom the father chasteneth not?" It is an utterly wrong conception of true fatherhood to suppose that it can tolerate disobedience. Love itself lifts the rod. With the rod of men — "such a chastisement as men inflict upon their

children, to correct and reclaim them, not to destroy them" (Cook).

The king's son is not to be exempted from the punishments common to all men who act perversely. In this matter God is no respecter of persons. Accordingly, when Solomon forsook the law of the Lord, he was threatened with bitter and humiliating judgments (1 Kings 11: 3-40) (Terry).

15. My mercy shall not depart . . . as . . . from Saul. — The great Messianic hope was embedded in the family of David; and, therefore, though Solomon might sin and be punished, and his descendants suffer chastisements for their iniquities, and the house of David descend to obscurity, God's mercy should still linger with it; should not finally depart.

So long as Solomon walked in the ways of the Lord he ruled over all the kingdoms from the river Euphrates to the border of Egypt (1 Kings 4: 21); but when his heart turned away from the Lord in his old age, adversaries rose up against him (1 Kings 11: 14, etc.), and after his death the greater part of the kingdom was rent from his son. The seed of David was chastened for its sins; and as its apostasy continued, it was humbled yet more and more, until the earthly throne of David became extinct. Nevertheless, the Lord did not cause His mercy to depart from him. When the house of David had fallen into decay, Jesus Christ was born of the seed of David according to the flesh, to raise up the throne of his father David again and to reign forever as King over the house of Jacob (Luke 1: 32, 33), and to establish the house and kingdom of David forever (Kell).

16. Shall be established — R. V., "shall be made sure." Forever. — David seems never to have forgotten this promise; and especially this oft-repeated word "forever." He thanks God for it in his prayer of acknowledgment, and he quotes it frequently in the Psalms.

Thus we reach a new landmark in the development of Messianic prophecy in the Old Testament. The promised deliverer is spoken of first as "the seed of the woman," then as "the seed of Abraham," then as "the child of Isaac," then as "the son of Jacob," and then as "the Shiloh of the tribe of Judah." Now out of that tribe the family of David is designated as that in which He was to appear; while with this description of His lineage there is joined the information that He was to found a kingdom which would be universal in its extent and eternal in its duration. Thus in the course of the ages that first Edenic prediction, so nebulous and indistinct, acquired definiteness and precision, until at length, when the fullness of the time was come, there converged toward Jesus of Nazareth so many lines of prophetic proof that He could be at once identified as the promised Redeemer (Wm. M. Taylor).

## IV. Inferential.

1. Happy the nation whose rulers are as much concerned for God's honor and the spread of true religion as for their own comfort and aggrandizement.

2. "In proportion as we increase our expenditures upon ourselves for the comforts and elegancies of life, we ought to increase our offerings to God for the carrying on of works of faith and labors of love among our fellow-men" (Taylor).

3. It is human to err. Even the prophets were fallible.

4. We should make fewer mistakes if we went to God more.

5. If to be called "My servant" by God was a high honor, how much higher to be called "My son!"

6. To try to do more than is required of us may indicate a commendable spirit, but may lead to officiousness and inconvenience.

7. God adapts the framework of religion to the peculiar and varying conditions of His people.

8. While we are planning for God, He may be planning greater things for us.

9. Let us never forget the low estate from which we may have risen.

10. The works which we are permitted to plan, our posterity may be permitted to complete.

## V. Illustrative.

1. The philosophic Hamerton tells us the story of a woman who worked in the cotton factory in one of the great manufacturing towns in Lancashire, and who, in an excursion, went for the first time to the coast. When she caught the earliest glimpse of the Irish Sea, the expanse lying out before her eyes, looking like the limitlessness of the ocean in its rush and roll of billows, she exclaimed, as she drew one boundless breath of freshness and glory: "At last, here comes something there is enough of!" (S. S. Times.)

2. To be truly great is to see what He is doing and to do it with Him. The current of human

history flows in a river bed that God has marked out for it. He that runs counter to the current makes only an eddy, and his life comes to naught. William of Orange is a great man, because he sees that God means religious liberty for Europe, and he means it, too, and works for it; while the iron Duke of Alva achieves nothing by his fruitless resistance to the divine decree" (Farrar).

3. King Alfred the Great encountered many difficulties in obtaining Scriptural knowledge. In those dark ages learning was regarded rather a reproach than an honor to a prince. In addition to which, his kingdom, for many years, was the seat of incessant wars. Notwithstanding all this, Alfred found opportunity, not only to read the Word of God, but actually to copy out all the Psalms of David, which book he constantly carried in his bosom. He frequently entered the churches secretly in the night for prayer and there lamented, with sighs, the want of more acquaintance with Divine wisdom. Having drunk into the spirit of the Bible, and experienced the rich consolation it affords, he naturally felt anxious to communicate the blessing to others. He therefore commenced a translation of the Psalms into Anglo-Saxon, but did not live to finish it (Biblical Museum).

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## The Conferences.

(Continued from Page 4.)

was a fine success. Refreshments were provided, and the reception-room was filled. The pastor, Rev. L. H. Bean, is deeply interested to put this society on a good self-supporting basis and make it a great power for good in this community.

**Berwick.**—Congregations are large, with the Sunday-school averaging 140. The League is prosperous, having several new members added. Improvements upon the church building are under consideration.

**South Berwick.**—Children's Day was observed and a sermon preached suited to the occasion. A blackboard has been provided for the primary department of the Sunday-school to add still further to the interest of the Bible instruction. The pastor, Rev. H. Hewitt, leads in aggressive, open-air evangelistic work.

**Biddeford.**—As class-leader Mr. Ayer becomes successor to Levi G. Hanson, so long known and so long heard in shouts of joyful praise. The pastor, with Mr. Mayo, has opened work at Oak Ridge, and gathered quite a congregation. It is hoped that some means for its continuance may be adopted.

**Goodwin's Mills.**—This church had a splendid time Children's Day. The pastor, Rev. W. H. Barber, is taking an active part in Sunday-school conventions. Such a meeting with a good program was held at Goodwin's Mills recently.

**Kennebunk.**—The building of the parsonage has begun, and a class has been formed at the Landing. While this church is strengthening its strongholds at the centre, it is extending its influence beyond.

**Maryland Ridge.**—The work is encouraging. They have an attendance of 25 at the mid-week service. The society has met with a loss in the death of Mrs. Lucy P. Butler, an estimable lady who lived at North Berwick. The society has made a good trade in securing a parsonage pleasantly located and neatly furnished.

**Biddeford Pool.**—There is a fine congregation here and this is the first church reported that has paid its part of the missionary debt.

A letter has come to hand from Rev. W. S. Jones, giving an account of his interesting trip and visit in England. He was ten days from Boston to Liverpool, the weather being for the most part pleasant. At Liverpool he took a train for Manchester, thence to Bristol where he was amid the scenes of his early home. He says: "Whit Sunday I dissipated religiously, attending four services and walking as many miles in the old city of Bristol, being in the morning at old King St. Chapel. In the afternoon I attended service at the cathedral and heard a discourse to a convention of Odd Fellows by Canon Barnett. In the evening I went to the Wesleyan Church of which Capt. Webb of early Methodist renown was a member, and in which a memorial window and tablet are erected to his memory. My earliest recollection of worship was in this chapel when a child five years old. And lastly I attended an open-air meeting of Christian Endeavorers, and walked home at 10 P. M. Monday I joined a procession of Odd Fellows, and walked ten miles along the banks of the Avon to the wonderful suspension bridge three hundred feet above the bed of the river; also I visited the zoological gardens. On Wednesday I visited the works of the great R. R. Co., and went to see friends whom I had not met for forty years." We would think by what Mr. Jones is taking in, that two months in England are more than years in old Cathay. P.

### Augusta District.

**East Wilton.**—The church building is undergoing very thorough repairs without and within. Steel ceiling is to cover the entire plastered surface and a new furnace is to be placed under the church. Something over \$1,000 is to be expended. Great harmony and much enthusiasm characterize the work of repairs and the different departments of church work as well. Rev. H. A. Clifford is abundant in labors, having the supervision of schools of the town and much to do with the improvement on the church in connection with his ordinary pulpit and pastoral work.

**Industry and Starks.**—This circuit is as compact as so large a circuit could be, covering the entire town of Starks and a large part of Industry. The churches are about three miles apart. The pastoral work is great and Rev. A. S. Staples is in earnest about doing it. Some souls were saved last year and there are favorable signs of a work of grace now. The congregations are good and the meetings are brisk. If the church would co-operate more heartily and meet responsibilities more cheerfully success would seem to be certain.

**Bingham and Mayfield.**—The recent quarterly meeting at Mayfield was an unusual occasion. It was thought to be the first time a presiding elder was ever in the town. The services were in a school-house which had permanent seats for fifty people. At this time there were one hundred seated in the house and sixty-four outside listening through the open windows and doors. The first service was a love-feast in which a goodly number testified. Then 9 candidates were baptized and received into full membership. After the sermon we were obliged to dismiss the congregation to have room to administer the sacrament of the Lord's Supper. Many partook who had never seen the sacrament administered before, after which 2 others were baptized by immersion in a lake near by. A contract is made to build a new school-house, twice as large as the present one, in which meetings may be held. This is the town in which every child attends Sunday-school and every family save one attends preaching service. It is a small town but it holds the banner. Rev. J. Moulton is commencing revival services in Concord, a neighboring town where there are scarcely any religious privileges. We need many such preachers who have a passion to labor in places neglected.

**East Livermore and North Fayette.**—The year is opening well. There is an increase in interest in the Sunday-school at East Livermore. The congregations are good at both places. It is hoped that the coming camp-meeting may be of great profit to this people.

**Wayne.**—Rev. D. R. Ford has got well settled in the parsonage he left six years ago. He finds some change in the loss of valuable members by death and new ones coming into the church from probation. He finds a new and beautiful vestry and great improvements made on the church. Many friends are greeting him. A May basket was hung at the parsonage containing the value of \$6. Children's Day exercises were held on the evening of the quarterly meet-

ing. The program of the "Crusaders" was well carried out.

**Farmington.**—There is an increase this year in congregations, interest and courage. The financial pressure of the past year has been lightened by the payment of a large part of the indebtedness. The parsonage is undergoing thorough repairs preparatory to the return of the pastor, Rev. W. B. Dukeshire, and his bride. Their wedding was in Brunswick, June 30. They take a vacation of a few weeks and return to Farmington in time for him to preach in his church July 23. A very cordial welcome and reception await them.

**Temple.**—Rev. W. B. Dukeshire is also supplying the pulpit here in the afternoon alternate Sabbaths. There seems to be a settling down to practical religious work, and a spirit of greater union prevails.

**Strong.**—Rev. T. N. Kowley and wife are finding a pleasant home and an appreciative people. The interest and attendance are steadily increasing here and at Crosbyville. The Epworth League is active and planning work that will be helpful to the church.

**New Sharon.**—The religious interest and church work remain about the same as last year. There have been two meetings of peculiar interest to this people of late. The Ministerial Association was held June 22-24, and on the 25th the South Franklin Sunday-school Association held its session. A very large congregation was in attendance. Miss Winnie Dutton, the superintendent of the Sunday-school here, presided, as Mr. Vaughan, the president, was attending the International Sunday-school Convention in Boston. Papers were read by Rev. W. B. Keniston, Mrs. E. T. Sewell and Mr. D. T. Harthorn. A bountiful dinner was provided in the hall by the ladies for all in attendance. This is the most flourishing Sunday-school association in this part of the State.

**Mercer.**—A good religious interest continues. The Y. P. S. C. E. is very active and a great stimulant and strength to the church.

**North Jay.**—The corner-stone of the new church was laid in Disciplinary form Wednesday, July 1. Revs. H. A. Clifford, C. E. Southard and J. B. Lapham assisted the pastor, Rev. B. F. Fickett, in the services. The church is to be a substantial structure from a Church Extension plan, to cost about \$1,500. Generous subscriptions are being made by the people here and elsewhere. The work is to progress as rapidly as the money comes in to pay the bills.

**Waterville.**—June 21, Rev. W. F. Berry baptized 14 candidates by sprinkling and 1 by immersion.

Children's Day was observed by nearly all our churches.

The Augusta District Ministerial Association was held at New Sharon, June 22-24. Revs. W. B. Dukeshire and D. R. Ford preached. Rev. H. A. Clifford delivered a lecture on his travels, and Rev. W. F. Berry gave a temperance address. The rest of the time was occupied in discussing the questions on the program. Fifteen preachers were present. The attendance on the part of the people was good. It was an enjoyable occasion. A vote was passed to hold the fall meeting at Livermore Falls. U.

### Lewiston District.

**Around the District on Bicycles.**—Several reasons induced us to do it. The wish to spend a month in intimate and pleasant association with the boys from whom we are so often separated; the desire to see the district from the saddle, after having looked at it so long from a car window; the need of keeping in proper check by healthful exercise a tendency to corpulence, induced, doubtless, by the excellent fare afforded us for three years at the tables of pastors and laymen—these and other reasons seemed to warrant the undertaking. So, on Friday, June 19, at 3.30 P. M., arrayed in regulation wheeling costume, with extra clothing, books, etc., in carriers upon the head of each wheel, we started for a run of twenty miles to Brunswick. A punctured tire at Lisbon Falls, sandy roads and a tightened cone at Topsham, render the journey slow and seem to prove Friday an unlucky day for the beginning of a journey.

Saturday morning after a run of twelve miles over a compact and level road, and through beautiful scenery, we reach Harpswell and dine with the pastor, Rev. C. M. Abbott. At eight o'clock Sunday morning 4 persons are baptized by immersion. At the close of the sermon in the church 3 more are baptized by sprinkling. A thunder shower threatens to break up the evening meeting at Orr's Island, but fortunately passes in time for the people to assemble to listen to a sermon by the presiding elder and witness the baptism by sprinkling of 5 candidates. Mr. Abbott is holding meetings at the "Beach school-house," and is rejoicing in the conversion of several young people. We attended the Monday evening meeting, which proved a season of interest. The spiritual interest all over Mr. Abbott's extensive parish seems to be deepening, and the work is very encouraging.

Tuesday evening found us holding quarterly meeting at Chebeague Island, Rev. A. C. Trafton, pastor. An audience of a hundred or more gave earnest attention to the preaching of the Word. Pastor Trafton reports 48 persons baptized recently. The revival of last winter added many converts to the church, who, with very few exceptions, are going on to perfection. Certain teachers of the Seventh Day doctrine endeavored to create division in the flock, but Mr. Trafton and his estimable wife proved good shepherds; the flock remains one and the false teachers, discouraged, have departed.

Wednesday saw an interesting convention of the Lewiston District Woman's Foreign Missionary Society, with Miss Clara Cushman as speaker of the evening.

Long Island showed signs of reviving life in the quarterly meeting Wednesday evening. Rev. W. H. Gowell, the pastor, has determined to give himself to the one work of securing the conversion of sinners. He has called to his assistance Messrs. Gleason, Holland and Douglass, lay evangelists, who have been holding tent meetings here several weeks. Some of the church members have been greatly blessed, and there are indications of showers of blessing.

Thursday morning we stepped from the steamboat "Merryconque" in Portland and resumed our tour upon wheels. A short run brought us to the comfortable farm-house of Mr. Hollis Doughty, of Cumberland, where we found entertainment for twenty-four hours. Seventh-day Advents have stirred up considerable excitement in this parish by their novel

doctrines; but Pastor Greenhalgh and his faithful co-workers hold fast the form of sound words committed to them, unmoved by this wind of doctrine.

A pleasant ride of eight miles brought us to West Cumberland, to the house of L. F. Wilson, the home of the young pastor, Rev. W. C. Wentworth. Serious, tearful faces greeted us, for our good Brother Wilson, one of the oldest members of the church and most respected men of the community, was breathing his last. He died at noon. The funeral services, conducted by Rev. W. C. Wentworth, occurred at the church on the following Sunday. A quiet quarterly conference in the afternoon at the church in West Cumberland was followed by a most interesting and profitable quarterly meeting at South Gray. The school-house, decorated for the occasion, was filled almost to overflowing. A dear boy, five years of age, received baptism. After the sermon by the presiding elder, 3 adults were baptized. Mr. Wentworth then gave the right hand of fellowship to 7 persons who, with several others that unite by letter, form the nucleus of a new society here. A board of trustees has been appointed, and it is expected that a church or chapel will be provided in the near future. Mr. Wentworth is greatly beloved by the entire community. If life and health are granted him, he will prove largely useful. An Epworth League of twenty-five members has been organized at South Gray.

Saturday morning brings a delightful ride of nearly thirty miles over excellent country roads, between the hours of 9 A. M. and 7.30 A. M., from South Gray to North Baldwin. Here all the members of our family are gathered together; the first time for two months. Rev. H. B. Leard reports prosperous times in the quarterly conference at 3 P. M.

Sunday, June 23, saw a large congregation gathered at West Baldwin. After the sermon, 9 candidates were baptized. In the evening 7 persons were received into full membership. The work at Hiram languishes somewhat on account of heavy losses in membership.

At Bridgton, fifteen miles off our present course, the year has opened favorably, with good congregations and well-attended social meetings. A reception under the direction of the Epworth League was given the pastor and wife soon after his return from General Conference. It proved a very enjoyable occasion, 300 persons or more being present. June 21 was observed as Children's Day with an excellent sermon to the children in the morning and a successful concert in the evening. A pleasant feature of the latter was the gift of a potted plant to every child in the infant department. One child was baptized.

A school-house meeting at "Pigeon Brook," three miles below West Baldwin, Monday evening, marks the end of the first half of our tour. On the morrow, after seeing the better-half of our family off by rail for Auburn, we pack our baggage, oil the bearings, and set our faces resolutely toward North Conway and grand old Mt. Washington. What we find in that direction you shall learn in the next communication from JUNIOR AND BOB.

## East Maine Conference.

### Bangor District.

**Atkinson and Sebec.**—We found everybody delighted on account of the return of Rev. O. H. Johonnett for the fifth year. A thorough canvass has been made to meet the expenses of the church, and in consequence the salary is increased nearly \$100. The children's society here is among the best, and the work is going well. A brand-new baby greatly improves the parsonage home.

**Cornwall and Levant.**—Rev. J. W. Day baptized 12 candidates June 14, at North Newburg, a part of this charge and Mr. Day's early home. The occasion was most interesting and impressive. Among the candidates was the father of the pastor, Rev. J. J. Miller, who is in his eighty-first year, and was converted last winter. None of the converts, surely, was happier, and none of the friends rejoiced more than this son who has prayed for many years for the conversion of his father. The largest numbers we have ever seen together on this charge were present at the quarterly meeting and an excellent spirit and interest were manifest.

**Danforth.**—Our quarterly meeting here consisted of seven services, and seven persons started in the heavenly life. We were pleased with the indications. They are omens of good. It seems to us that one hundred souls for Jesus on this charge this year is a low estimate. Rev. F. W. Towle, now entered upon his fifth year with this people, is the happy pastor.

**Dexter and Ripley.**—Rev. J. F. Haley, the pastor, is back from General Conference, and on the eve of June 23 gave the Epworth convention a glowing account of his "Observations on his Trip Thither." Dr. A. W. Harris followed on "My Observations at the Conference," which were entertaining, instructive and eloquent. This convention, at which were 150 delegates, was pronounced by all the best yet. Large congregations at each session, and most excellent papers and addresses, characterized the convention from beginning to end. Everybody voted for Dexter. Royally was the convention entertained. The future promises well here.

**Dixmont.**—Here are about the happiest people and pastor we have found yet. All are apparently satisfied. The quarterly conference seemed to desire to give the best and most of what they had to the pastor. They advanced his salary more than \$100, which is not all there is in respect. We look for great things here. With these pleasant conditions, and the exhilarating breezes of Dixmont hills, we are sure the pastor, Rev. N. La Marsh, will fully recuperate, and with the abundance of work (300 calls already) there will be other results not so easily estimated.

**Dover.**—A few Sundays since the pastor, Rev. C. C. Whidden, baptized several converts in the river, and such candidates are multiplying continually. This is a united people, glad in the Lord, believing in salvation and working for it. Class-meetings are full, prayer-meetings lively, and souls born into the kingdom weekly.

**East Corinth and Corinth.**—This is one of the charges where good and loyal people dwell, but, perhaps, not so much given to enthusiasm as some others. Their location, doubtless, has something to do with it. Some serious losses during the past year, by death, have burdened the workers somewhat, but still there is courage

and we are confident that this fifth year of the pastorate of Rev. J. W. Day will be among the best.

**Exeter and Corinna.**—This charge seems to have come to a crisis in its history. Exeter lost their church by fire last year, and the union church at Corinna must soon be abandoned or go into the hands of some denomination. The question is: Shall we build at Exeter and purchase at Corinna, or abandon the field? The pastor, Rev. E. A. Carter, is popular, and a good degree of interest prevails. At quarterly meeting one middle-aged lady came to the altar, and the pastor said she was only one of many who are desiring salvation. We need only a little money here to make a strong charge.

**Forest City.**—From this pleasant inland town we write. The tannery, on which the people depend for money, is shut down, we hope not indefinitely. No more loyal and better people can be found anywhere than here. Mr. Vose, who left us during the last winter, is a great loss to this charge. His widow, we trust, may remain. Rev. J. L. Pinkerton is doing well, and with revival of business we are sure will succeed.

**Gouldford and Sangerville.**—Rev. J. D. Payson has not been strong this year thus far, but with a good restful vacation we hope he may be fully restored. The new church at Sangerville is progressing finely, and all moves well.

**Harmony and Athens.**—Rev. Wilson Lermont, the pastor, is in labors abundant and full of hope. We bespeak for him success, and his people abundant fruit in souls this year.

**Hartland and St. Albans.**—The year opens well on this charge. The pastor is heartily received and he is full of good cheer.

**Lincoln.**—This place was separated from Mattawamkeag and made a charge this year, and Rev. W. F. Campbell appointed to it. The pastor is kindly received and the work is hopeful.

**Mar's Hill.**—Since Conference this place has been attached to Bridgwater, a new field to us, which promises to make a strong charge. *South Presque Isle*, the other part, has been added to Easton. The change seems to be a wise one. Rev. H. E. Bistson, the pastor, writes us most encouragingly of the work and the prospects.

**Mattawamkeag.**—Rev. W. T. Johnson is hard at it and determined to make this new charge bud and blossom as the rose. May his fondest hopes be more than realized! Salvation will insure victory.

**Oldtown.**—Rev. D. B. Dow and wife, with their children, have been taking a much-needed rest of nearly four weeks in the places of their nativity in the western part of the State. They drove through by team—a journey of three days—and greatly enjoyed the outing. They take up their work with renewed zeal. The work goes well here, and this, we trust, will be the crowning year.

**Pittsfield and Palmyra.**—Prosperity prevails all along the line. It is a great pleasure to look in upon this people. Everybody seems content and full of faith for the future. Rev. G. H. Hamilton, the pastor, is planning for a harvest of souls this year.

**Vanceboro.**—Uniting this charge with Medford Junction has made a strong charge financially, and the indications are that it is soon to become a most desirable field. Rev. B. G. Seaboyer and wife are much beloved. The Sunday-school, under the superintendency of Mr. E. Holbrook, is flourishing. The Junior League, numbering more than fifty, is doing a most excellent work. The taking on of Med-

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Adams necessitated the dropping of Lambert Lake, and Rev. F. B. Scribner, station agent and local preacher, was appointed to this charge. The work is well organized, and we expect good results here this year.

**Monson, Swedish Mission.**—While there were many regrets that Rev. Swante Moody must leave this people, Rev. Harold Boivie seems to fill his place. His musical talent is greatly appreciated. A new organ has been placed in the church, and all seem satisfied.

**Newport and Detroit.**—In the absence of the pastor, Rev. W. L. Brown, at General Conference, we held quarterly meeting here, and enjoyed the occasion very much. The pastor soon after returned on account of sickness, and so lost most of the luxury, but not the well-earned honor, of that eventful occasion.

**Houlton.**—The year has opened pleasantly. A hearty "pounding" and reception greeted the pastor, Rev. Fred E. White, and family upon their return from Conference. Nearly every Sabbath the church has been crowded at the preaching service, and the tone of the social meetings has constantly improved. At the last class-meeting forty-eight were present. Some wanderers have returned, and notwithstanding losses by removal through stagnation in business, the outlook is hopeful. The Epworth League has been reorganized with new life and vigor.

**Brooklyn.**—We are getting into the midst of the year. Let us do our best to make the 26th of July, "Debt Paying Day," worthy the name. Our financial record last year is honorable; let us not slacken our pace. And let us also plan and work this year for sweeping revivals all over the district. The opportunities are great. We claim 1,500 souls for Christ this year on Bangor District.

## New Hampshire Conference.

### Concord District.

**Weirs Camp-meeting** will commence Aug. 17 and close Aug. 21. Rev. J. L. Felt will have charge of the singing, and Rev. A. L. Smith will preside at the organ. The "Finest of the Wheat," No. 2, will be used. Rev. C. E. Davis, of Lynn, also Rev. Joel M. Leonard and Dr. Dorothea, of Melrose, will preach at the camp-meeting. Quite a few improvements are being made here in the way of new society houses and improvements of old ones, with several new cottages this year.

**Weirs Church** will be dedicated on July 26, Rev. D. C. Knowles, D. D., preaching the sermon at 10 A. M. Rev. J. W. Farmer will preach in the evening, after which the sacrament of the Lord's Supper will be administered.

**Rumney** has been delighted with the addition of a bride to the parsonage. Rev. John E. Sweet, our pastor here, was joined in marriage with Miss Carleton, of Sugar Hill, June 23, at the Advent Church, by the father of the groom, Rev. Mr. Sweet, assisted by Rev. G. M. Curi. The church was beautifully decorated and packed with guests. Some fine music was rendered, after which a unique reception was given in a large hall, with many beautiful presents. Refreshments were served, and all seemed to enjoy the occasion. When Mr. and Mrs. Sweet arrived at their home in Rumney, they found another reception awaiting them. They were invited to the church, and after some fine music Rev. Mr. Hunt and others made pleasant and practical remarks. Many and useful were the presents received on this occasion.

**Centre Sandwich.**—This church is prospering under the pastoral care of Rev. Joseph Simpson. Reports at quarterly conference all showed good work done. The people are pleased with their pastor and he is happy in his work.

**South Tamaquid.** has been putting on new life since Conference. The largest congregations for years are reported by the people. Rev. Dana Cotton is the right man for the place. He is getting hold of the work finely, and has the confidence and respect of all the people. We pray that salvation may come to this church and people.

**Moultonboro** is still moving on in the good old way. Children's Day was observed, June 25, with good results. The church was prettily decorated, and a concert was given in the morning which was very interesting. The presiding elder preached in the evening. Pastor McLucas is hard at work trying to lift things nearer the ideal. He and his people are happy together.

### Dover District.

At **Taftonboro** Rev. A. M. Markey is doing his best to win the people to Christ and His kingdom, and with increasing hope. Rev. J. R. Davis yet lingers on the verge. It has seemed for weeks as though he must very soon cross the last river, and for months his physical agony has been unspeakable and almost constant; but his soul has found the grace of assurance to be an anchor which holds.

At **Moultonville**, also, our work seems promising, and we hope the young pastor may prove successful in soul-winning and temple-building.

At **North Wakefield** and **East Wolfboro** the new arrangement of the work seems honored of God, and Rev. Frank Hooper, notwithstanding his poor health and consequent lack of such service as he longed to render, has the people's love and has already received more than one-fourth of all his claim for the year, the people having paid him \$134 of the \$400 which is the claim. Let our church people consider the problem of self-support, where man and family, with horse, must be supported with claim all told \$275 to \$400 per year. Such cases we have in New Hampshire.

At **Sanbornville** and **Brookfield** work goes well, finances are healthy, all bills are paid to date, souls are being born of the Spirit, and the new mission Sunday-school in a destitute neighborhood in Brookfield is doing excellent work. The B. & M. railroad men of the Northern Division grandly man this enterprise. The kind of railroad men we have here are doing much to set the world right side up, while one of the chief business men in the town—lumber-dealer and general assortment trader—stands by with wise counsel and generous financial support in all our undertakings.

**First Church, Rochester**, is doing well in all lines of work. The collector and financial agent is finding much encouragement in his effort to make all the work prosper and to keep current finances wholesome and up to date.

At **Jedding** we are doing our best to carry forward the King's business. Our need of an engine to give us power at the pump will necessitate less outlay in other directions this year; but we do hope to see the salvation of God gloriously manifest during the summer. And although Dr. Cushman is prostrated, and Rev.

Danforth and Adams may not be able to give us much aid, yet we hope those that remain will double their diligence, and that we may have the aid of Bishop Mallison, Dr. Parker, and Dr. Leonard from abroad, and above all and with all the anointing of the gracious Holy Spirit for our camp-meeting work.

Rev. E. C. Langford supplied the pulpit at **Melrose**, July 12 and 19, relieving Rev. J. W. Adams, whose severe attack of catarrhal bronchitis, complicated with the old army malarial trouble, yields but slowly to treatment.

The pulpit at **Centerville** during the month of July, while Pastor Tasker, by medical advice, is fortifying his health by rest and recuperation in Connecticut, will be cared for by Revs. Webster, Norris, Bragg and Langford, in the order named.

**Garden St., Lawrence**, has rejoiced in the splendid success which has attended the labors of Rev. L. R. Danforth during the twenty-seven months of his pastorate, and regrets exceedingly that a great nervous exhaustion of the vital forces requires that he turn aside and rest awhile; and yet all agree that he must do so, and heartily concur in the arrangement whereby his work will be cared for during July and August, allowing him to stay in Coos County. All the people pray for his complete recovery and restoration to his work.

**Newmarket** is glad the Lord took the matter in hand and so ruled or overruled the Bishop as to give this old society a bright, active young man who commands the interest and confidence of the people and their hearty co-operation in building up Zion.

Dr. C. D. Hills delighted our Ministerial Association at **Newmarket** with a graphic picture of the General Conference of '96 and its work; and when he had finished, expressing his gratitude for the privilege of being a part of that Conference, all were ready to respond with a great "amen." No man expected this Ministerial Association to solve the temperance problem in New Hampshire, but the incisive discussion of it by Messrs. Spencer and Ramsden will stir us all to seek the key, perhaps. Rev. D. W. Downs' excellent sermon Tuesday evening was a spiritual refreshment to all who heard it.

I am very anxious that our people everywhere should realize the necessity that is upon us for paying our missionary debt. It must be paid, and we must do it. Of course no listless response with a nickel offering will do it. Get the burden on your soul, and "get there."

G. W. N.

### Manchester District.

A deficiency on one of the charges of the district for pastoral support, as reported in the Conference Minutes, is just \$100 too much. The total claim is given as \$600—\$500 for salary and \$100 for house rent. The facts are, the total claim was \$500. That would only leave the deficiency \$50 in place of \$132. This church finds the times hard enough without making them harder. They are doing their best to keep up courage and are quite hopeful. If a new election, or something else, will put more money into circulation, they will pay not only \$50, but do better than that; and would have before.

Not many pastors at **Pittsfield** would have had the courage to urge the people to build a parsonage. But Pastor Boultonhouse had, and the house was built. They had a dedicatory service in May. The presiding elder being in a land that is after Rev. D. J. Smith came to do the honors of the occasion. He did them well, and every one was pleased. They have a very neat and comfortable home. It is not wholly finished yet; not all the doors have their locks, the kitchen is not painted or papered, and it contains no sink. They have to carry water quite a distance. The reason is that they are out of funds. If some of the Lord's people had something they could give to help a people like this, it would indeed be a blessing. A courageous company of worshippers are here. Their number is small, but they believe in God.

Rev. G. R. Hardy lives for the present at **West Rindge** "in his own hired house." Some good results from his work here are manifest. Mr. Smith has already endeared himself to the people, and they consider him a man sent from God.

Out of twelve charges recently visited every one of them is in advance of last year in the money paid to date for pastoral support. If this will keep up through the year, every one will have had his full claim before Conference.

The offer made a year ago by ZION'S HERALD to give to the pastor of a church in the six patronizing Conferences, of over 100 and less than 150 members, a set of ready reference books of history and topical reading for the largest list of new subscribers, has been secured by Rev. T. E. Cramer, of **Hillsboro Bridge**. It is a most valuable acquisition of five large volumes; and while we dare not covet, we would be glad if the publishers could somehow put such a set into our possession.

Mr. Cramer has just returned from a month's vacation, spent in New Jersey and Pennsylvania. His return was hailed with delight by the people. The quarterly conference added \$100 to the claim for the year. The beautiful audience-room of their church is seriously disfigured by a portion of the ceiling having fallen. Evidently it was not a good piece of work when first done. They have not decided how to fix it, but probably will put up a steel ceiling.

Rev. C. E. Eaton finds large and interested congregations at **Antrim**. They are considering plans for a new church. Just when they may get at the work of building is not decided upon. They need enlarged and improved accommodations in that enterprising village.

We hear of the labors of Rev. D. C. Babcock in various places as we go about. He is earnestly pushing the work for which he is so well fitted.

We call the special attention of every pastor to the appeal from the Missionary Secretaries to aid in paying the debt now resting on the Missionary Society. If all the church would pay ten cents apiece, it would be done. Many will not; then others must do more. July 26 is Debt Paying Day. Let all the churches on Manchester District do their share in this matter. Take a collection on that day, and send it next day to the treasurer, Homer Eaton, 150 Fifth Ave., New York city, and you will receive a receipt for it.

**Lebanon** people are enjoying the services of Rev. C. E. Hall, who twenty years ago had a very successful pastorate in this church. There is a marked increase in the Sunday congregations, and all are very hopeful of a year of much success. The parsonage for a long time has hardly been in keeping with what such a home in such a town should be. The kitchen portion has stood for the better part of a century, and is

very much dilapidated. An effort is to be made at once to build a new ell that shall contain a couple of additional sleeping rooms and a bathroom. They may also put in a furnace. These are changes that were needed several years ago.

**Enfield** is very much pleased over the appointment of Rev. W. A. Prosser as their pastor. They have made a few improvements and additions to the parsonage, and will do more as they are able. The support is not as much as the pastor needs for the outfit necessary to carry on the work of this large charge, but he is happy in the work. The quarterly conference very generously gave him a vacation of four Sundays that he might visit friends in Pennsylvania and West Virginia whom he has not seen for five years.

Rev. C. A. Reed at **Canaan** has a territory fifteen miles long for pastoral work, and he is working every inch of it. He goes once in two weeks to Tunis, where he preaches on a week-night to a school-house congregation of from forty to fifty, and where, by his suggestion, they have organized a Sunday-school. He has six services each Sunday. This is too much for the best results to one body, but he makes no complaint, and faithfully pushes on, hoping to see salvation during the year.

Rev. C. W. Martin, a student at **Tilton**, is supplying the work at **Wilnot**. He has taken hold of it very earnestly, and while realizing that it is a field somewhat barren, is hoping for good results. He has made an excellent impression on the people.

Things at **West Springfield** and **Grantham** are encouraging. The pastor, Rev. D. E. Burns, is a hard-working man in every way. He can hoe as much corn or pitch as much hay as any man in the town; then he can do as much pastoral work, over a large field with hard and hilly roads, as any man among us. One of the neatest and most attractive parsonages anywhere on the district is here at **Grantham**. The Epworth League has recently expended \$32 in cash, beside not less than \$20 worth of work, to make it more homelike and desirable. We think some of our large towns would be disposed to violate the commandment, "Thou shalt not covet," were they to see this preacher's home.

Rev. G. A. Tyrrell and family continue to abide at **North Grantham**. The parsonage has been improved somewhat. There needs to be an improvement in the willingness of some to pay for pastoral support. Fifteen dollars—less than half of which was cash—since Conference, does not furnish much for vacation trips or to buy ice-cream and peanuts! Yet this consecrated family are seeking to do work for God under these circumstances, and never complain—at least not out loud. They have organized an Epworth League, and the pastor's wife is doing her best to make it a success. I shouldn't wonder if they had a home department of the Sunday-school before long.

The good interest in the work continues at **Newport**. The pastor's wife has been poorly for a couple of months, but is now improving. They are spending a few weeks at **Sunapee Lake**, while he keeps up his Sunday and week-night work as usual. July 12, Mr. Deetz exchanged pulpits with Rev. Dr. Watkins, of **Springfield, Mass.**

Methodist preachers are sometimes good fishermen as well as preachers and pastors. We found at **Sunapee** Dr. George F. Eaton, presiding elder from the New England Conference, and Rev. G. M. Smiley, of **Milford, Mass.**, who with their families are at their cottage on the lake shore. They spend much time in trying to entice the fish from their depths. The chief success up to the time of our visit had been won by Mr. Smiley, who took a twelve-pound salmon. We were invited to dinner to help devour it, and doubtless ate a Methodist preacher's portion. Both these brethren have preached to the people here, greatly to their edification.

Rev. George B. Goodrich and family reached **Boston** at 3 P. M., Saturday, July 4, on their return from England, and at midnight were at their **North Charlestown** home. They come back refreshed and pleased to see America.

Rev. C. W. Taylor is on his fifth year at **Sunapee**. The work moves along well. This is one of the best-managed churches on the district. The pastor always gets his pay one month in advance. He never has any anxiety as to how they are coming out on their finances. Before he comes from Conference the entire sum is provided for, and there is never an "agony Sunday" near the close of the year. They last year spent \$1,000 in improving their audience-room. They have within a few weeks put in electric lights and a new piano, and are to repair the vestry. A new refrigerator came to the parsonage the other day. Whoever chances to be appointed here next year will find a good home among an excellent people. The District Preachers' Meeting will be held here, Sept. 21 and 22, and also the meeting of the district stewards. Coming before the close of the month, all persons can come over the lake from the lake station on the steamer, and avoid the stage ride of three miles. Let every one plan to come.

The work at **Henniker** and **Hillsboro Centre** is moving on well. The pastor, Rev. B. P. Judd, is working the field well, and is devising ways and means not only to interest the people, but, if possible, to lead them to Christ. A great revival of religion is the demand for this region. This the pastor earnestly seeks for. The Henniker society has lost a faithful Christian worker in the death of J. B. Brown. He will be very greatly missed.

## Vermont Conference.

### St. Johnsbury District.

**East Burke.**—The salary of Rev. A. G. Austin, which was advanced \$100 last year, has been raised \$50 more this year, the increase being made on the ground that "the pastor was an easy man to raise money for." There was also a general and generous increase in the benevolence last year.

**West Burke.**—Rev. Abner Howard, who is in very feeble health, has been removed to St. Johnsbury Centre to remain with Mr. and Mrs. S. K. Huse. He has a large number of friends who will wait with anxious solicitude to learn of his recovery. Rev. G. H. Wright is having prosperity in all branches of work, and the prospect is hopeful.

**Island Pond.**—Lieut.-Gov. Mansur gave a very interesting address upon the General Con-

ference at his home church a short time since. A local paper spoke in high terms of the effort, and complimented the society on having such an able man in its membership. Rev. A. E. Atwater is steadily gaining in the affections of the people of the community, and getting a strong hold upon the young people.

**Barre.**—An Intermediate League of fifteen members has been formed here—the first within the bounds of the Conference. Mrs. C. E. White is the efficient superintendent. The result of this new departure will be watched with interest.

**Barton.**—The seventh annual District Epworth League convention was held at this place, June 30 and July 1. Addresses were scheduled from Rev. W. S. Smithers, of **Hardwick**, and Rev. Dr. Durrell, of **Tilton, N. H.**

**Burke Hollow.**—In connection with the centennial exercises of the town the dedication of an old structure at this place occurred June 28. The society worshipping here has been the parent of several in that vicinity, and it was an occasion of much interest when this, the mother church edifice, was rescued from decay and consecrated anew for the worship of God.

**Marshfield.**—Rev. S. G. Lewis was a delegate to the recent County Republican Convention at Montpelier, made a speech nominating one of his townsmen for an important office, and won the day for his man in spite of a heated contest.

**St. Johnsbury.**—Supt. of Schools W. F. Kelley gave an interesting address to the children on the morning of Children's Day, Rev. Thos. Tyrie gave the Fourth of July oration by invitation of the city fathers. Grace Church led off in the Missionary Society debt-paying campaign by gifts aggregating upwards of \$135. Sunday-school Superintendent Bailey attended the meeting of the Montpelier Seminary trustees, June 24.

**Newport Centre.**—Rev. W. J. McNeil baptized 13 persons, June 14—part of the results of the recent revival.

**Hardwick.**—The Gazette publishes, with appreciative comments, a generous abstract of Rev. W. S. Smithers' sermon preached on June 21.

**Woodbury Centre.**—Sunday, June 21, the new church edifice, which has been two years in process of construction, was dedicated amid general rejoicings. People came from **Hardwick**, **Greensboro**, **Elmore**, **Cabot**, **Walden**, **Barnet** and **Calais** to participate in the joys of the occasion. A local paper says: "Woodbury people turned out en masse. They came in loads from every direction, and it didn't take long to fill the building. Then they put chairs in the aisles. These were soon filled; and a large number stood outside waiting as patiently as possible until the long service was past." The building owes its inception to two men—one a layman, the other a local preacher, who has worked with his team six days in the week and ministered to the people in spiritual things on the seventh. The former is Charles A. Watson, who, with his wife, has been an earnest worker and liberal contributor from the outset; and the other is Rev. N. A. Ross. Three years ago the place was entirely destitute of religious privileges; many of the people neither feared God nor regarded man, and the Sabbath was a day of labor or rude recreation. Through the labors and influence of these two men, and the little band they have gathered around them, this has been changed, and Sunday is now observed as in other places and a good-sized congregation regularly worships the Almighty.

The church edifice is not large, yet large enough for all practical purposes, being 30x60 feet. The main room is mostly finished in ash, having hard-wood floors and hard-pine doors. Ten feet of the front of the building is partitioned off for vestries, there being two rooms, one above the other, and both opening into the main audience-room. The rooms are also handsomely finished, and, with the vestibule and toilet room, give all the accessories needed by a place of that size. Externally the building is, as described by Presiding Elder Hamilton, a gem, and adds much to the beauty of the place. Indeed, the residents of the community take a pride and personal interest in the structure such as is not always the case in larger towns. The dedicatory sermon was preached by Rev. W. S. Smithers, of **Hardwick**, and was well adapted to the occasion. Revs. S. G. Lewis, of **Marshfield**, A. Dixon, of **Cabot**, and N. A. Ross, of **Woodbury**, the pastor, participated in the service. The dedication service was read by Presiding

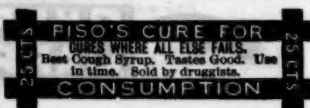
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## Our Book Table.

School History of the United States. By J. W. Jones, D. D. Baltimore: W. H. Woodward.

The author breaks his history into six parts, treating of the discovery, the settlement, the Revolution, building the Union, the war for Southern independence, and the reunion of the States. As the history is designed for schools, it contains at the close of each part a blackboard and slate exercise, a set of questions, and a chronological series of events. The facts of each period are enumerated and briefly expounded. The demand for this new school history is a desire to "do full justice to the Southern States." Here is the dead fly in this pot of ointment. The book is written from a Southern standpoint, and is at once a history and an apology. The principles on which the Rebellion was undertaken enter into the web and woof of this history. As we approach 1861, the Confederacy seems all at once to become the main part of the country. The men who lifted their hands against the Government are the true patriots and heroes. Jefferson Davis is the ideal leader and father of his country, "a great soldier, an able and incorruptible statesman, a gifted orator, a true patriot, seeking only the good of the land he loved, and a stainless Christian gentleman," and Lee was the chivalrous, incomparable general; while Lincoln stole into the capital, and under the plea of "military necessity" issued his Emancipation proclamation. "His proclamation was clearly unconstitutional, and his plea of 'military necessity' a shallow pretext. The final consummation of the edict by a triumph of force over justice and right was as bold a piece of wholesale robbery as ever a conqueror inflicted upon the conquered." The issue of such a plea for the principles of the Rebellion as a school history can work only mischief. History will, in the end, be true to the facts of the Civil War, awarding to North and South alike their due; but history will be sure to make a broad distinction between loyalty and disloyalty, which seem to be badly confused in the mind of our author.

Prayer: Its Nature and Scope. By H. Clay Trumbull. Philadelphia: John D. Wattles & Co. Price, 75 cents.

In treating religious subjects Dr. Trumbull usually goes below the surface and proves helpful to those who have difficulties in reference to them. Many of these thoughts were presented with reference to actual cases. No earnest Christian can read the volume without profit. It gives him a clear conception of real prayer and the defects often found in it, and the proper way to remedy those defects.

Biblical Illustrations of the Old Testament. By George Rawlinson, M. A. Introduction by Prof. H. B. Hackett. Boston: Scriptural Tract Society.

Christianity is based on facts. It is embedded in history. For this reason history becomes an important witness to the truth of the Bible record. On the monuments and inscriptions of the ancient East Prof. Rawlinson found confirmation of leading historical statements in the Old Testament, such as those about Eden, the Serpent, the Fall, and the Deluge. Mr. Hastings has selected and arranged the most valuable of this confirmatory material in a small volume, which cannot be read by the serious student without interest and profit.

Brisels. A Novel. By William Black. New York: Harper & Brothers. Price, \$1.75.

In "Brisels," his latest novel, William Black remains true to the purposes and traditions which have governed his whole career of authorship. He belongs to the Scotch school, and adheres to the methods adopted by his great countryman, Sir Walter Scott; but in working out his fancies he comes quite down into the modern world, and usually gives to his plots extended geographical outlines. With their roots in the mold of the past, his stories shoot up and spread their branches abroad in the sunlight of the nineteenth century. His stories are animated, optimistic, touched with an alluring light on the horizon, and attended with the charm of readability. The hero of the present story is a young Scotch laird, while the heroine, as the chief figure, is a Greek maiden who takes her name from one of the characters in the "Iliad." Diverse as are these different threads of the story, Mr. Black has woven them with the art of the novelist into an exquisite fabric with the colors of the Scotch landscape, of London society, and of adventure over the terraqueous globe.

A King and a Few Dukes. A Romance. By Robert W. Chambers. New York: G. P. Putnam's Sons. Price, \$1.50.

This story will be variously judged. The critic may take exceptions to its quality and form, while the general reader finds delight in its perusal. Though not superior as a novel, it possesses some of the best qualities of a popular story. The narrative is lively and warm, the movement rapid, and the dialogue continuous and chatty.

The Under Side of Things. A Novel. By Lilian Bell. New York: Harper & Brothers. Price, \$1.50.

The author could not write a dull story. Breezy, dashy, she yet draws with a firm hand and with magnetic force. She deals with the surface of things, painting the staid life in an old Pennsylvania town with its stiff Presbyterianism, with a touch of fashionable New York and the gay life of the Cadets at West Point. Alice Copeland, daughter of Judge Copeland, is admirably drawn, as are also Kate Vandervoort, a past belle of society, and Old Senator Cobb, who is on a hunt for a young wife such as the modest Alice.

Hesper Ornithwaite. A Novel. By the author of "Lady Jane's Vagary." New York: Harper & Brothers. Price, \$1.

This story possesses the charm which genius only can impart to the commonplace. It deals with ordinary English home life; in its essentials it has been told a thousand times; the author has no new incidents to place in the record, but the electric flash of genius brings out the real significance and beauty of plot and characters, and lends a glow to the entire field unseen before.

Europe and America: A Study of International Relations. New York: G. P. Putnam's Sons. Price, 75 cents.

This volume contains three important and able papers on questions of the day. David A. Wells considers "The United States and Great Britain: Their True Governmental and Commercial Relations." This was a contribution to the *North American Review*. Then follows Hon. E. J. Phelps' address before the Brooklyn Institute on "The Monroe Doctrine." The last paper is Carl Schurz' address on "Arbitration in International Disputes." These are among the ablest discussions on the several subjects treated, and are conveniently brought together in this compact form.

A Venetian June. By Anna Fuller. Illustrated by George Blose. New York: G. P. Putnam's Sons. Price, \$1.

This little book contains a delightful summer story, the scene of which is laid in the city of the Doges. Only one who knows and loves Venice could picture the lovely city of the sea as does Miss Fuller in this charming sketch, through which runs a sweet love story.

A Connecticut Yankee in King Arthur's Court. By Mark Twain. Illustrated. New York: Harper & Brothers. Price, \$1.50.

We have here another instalment of the illustrated edition of the works of Mark Twain. The Yankee of the book is none other than St. Mark himself, and King Arthur's court is the court and kingdom of the reigning Queen Victoria. The humorist is on his travels, an account of which is found in the book. "The laws and customs touched upon in the tale are historical, and the episodes which are used to illustrate them are also historical." He takes a wide view of the Queen's dominions, his descriptions all being given in admirable Twainese. Facts as well as fancies often appear broader when turned upon the humorous side; and Samuel L. Clemens has the knack of finding that side. The reader cannot fail to find pleasure in the perusal of the volume.

Uncle Ben, and Other Poems. With an Essay on Poetry and Religion. By James Stephenson, D. D. Cincinnati: Curtis & Jennings. Price, \$1.

This handsome volume contains a pastor's recreations among the muses. It presents a handful of songs, sonnets and miscellaneous poems, with an essay on poetry and religion. Though a little stiff in form, these poems abound in fresh touches of nature and religion.

Epworth League Bible Stories. Second Series. By Edwin A. Schell, D. D., and S. A. Steel, D. D. Cincinnati: Curtis & Jennings. Price, 15 cents.

These lessons are designed "to bear directly on Christian experience," and to be used in the family rather than the Sunday-school. As a devotional book it is designed to cultivate the best features of the Christian life.

Col. Hungerford's Daughter: A Story of an American Girl. By Grapho. Chicago: C. H. Kerr & Co.

The Colonel's daughter represents the well-to-do, traveled American girl, whom you meet in London, Paris and Rome. Her father's money has turned her head and tricked her out in gay attire. Her career is sketched with much skill and graphic power.

The Heroes of Faith. By Burris A. Jenkins, D. D. Introduction by Dr. J. H. Thayer. New York: Funk & Wagnalls. Price, 75 cents.

This is a study of the Greek of the eleventh of Hebrews for beginners. It shows one a short cut to a knowledge of the Greek Testament—the Greek with a literal translation on one page, and King James' and the Revised Version with brief, critical notes on the opposite page. It is a handsome and suggestive monograph.

Jersey Street and Jersey Lane: Urban and Suburban Sketches. By H. C. Bunner. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

This volume contains six sketches by the late Mr. Bunner, with abundant illustrations. The sketches are realistic, with evidences of artistic taste and touches of imagination, all relating to the New York of a while ago and its suburbs. Jersey and Mulberry Streets are slightly idealized, as are also "The Bowery" and "Bohemia." The author moves in that mysterious borderland between the real and the ideal, where we have a firm grasp of facts, but of facts coming up in such new and fanciful dress as to make them new and very agreeable acquaintances.

Jerry the Dreamer. A Novel. By Will Payne. New York: Harper & Brothers. Price, \$1.25.

In the treatment of his subjects the author is eminently natural. He makes no attempt to travel into the region of marvel and mystery; he is satisfied with the real world about him. His narrative flows easily, and the characters are just such people as we have seen a hundred times in our neighbors and friends. But the commonplace has beauty which, however, only genius can make to appear. The author, with his magician's wand, touches the incidents of ordinary life, and the wealth concealed in them comes to the surface.

Charles Dickens' Christmas Stories. Introduction and Notes by Charles Dickens the Younger. New York: The Macmillan Company. Price, \$1.

This completes the novels of Dickens as published by the Macmillan Company. The volume contains all the Christmas stories found in *Household Words* and *All the Year Around* from 1852 to 1897. The Macmillan edition has

two special advantages over all others: It is the only one giving all the Christmas stories in a single volume, and it is the only low-priced edition which is at the same time readable. With firm paper, open type, and substantial binding, this edition is evidently the one for the ordinary reader and student to buy.

The Kingdom. By William Baird. New York: F. H. Revell Company.

This brochure contains a series of lectures by a lawyer on the Divine Kingdom. He gives its nature, source, extent and relation to this world. The reign of Christ is spiritual. The kingdom itself is larger than the church, and the sway of Jesus will become complete in the earth in what we know as the millennium. In the seven lectures we get the main features of the subject put in a clear, strong and Biblical way.

Newport. By W. C. Brownell. Illustrated by W. S. Vanderbilt Allen. New York: Charles Scribner's Sons. Price, 75 cents.

This is not a popular history of Newport, but a description of the beauties, facilities and delights of the place as a summer resort. It is one in the series of descriptions of our New England summer resorts.

Sir Mark: A Tale of the First Capital. By Anne Robeson Brown. New York: D. Appleton & Company. Price, 75 cents.

The tale is quaintly told. The hero had an ill turn in the Old World, and a better one as he came to Philadelphia when that city served as a national capital. The value of the story is in the picture it affords of the social and political life of the time.

## Magazines.

The July *Century* is an attractive number. Marion Crawford, an old dweller in Rome, leads in an article devoted to "St. Peter's," which is amply illustrated by Castaigne. The author gives his first impressions of the enormous pile, his reveries in the crypt, his view of the funeral of Pius IX., and his appreciation of the music. James Bryce, M. P. gives a third and concluding paper on his "Impressions of South Africa" from a recent visit. He affords a bird's-eye view of the country and people, followed by an account of the troubles with Boers in the Transvaal. W. N. King gives "Glimpses of Venezuela and Guiana," including an account of the gold workers and white settlers. Mme. Campan gives a new "Family Record of Ney's Execution." Frank Wilbert Stokes has a finely illustrated article, "An Arctic Studio." The number is unusually readable. (The Century Company: Union Square, New York.)

The *Review of Reviews* is unique, full and accurate. The July number treats all shades of politics. The pictures of men of all shades of political opinion brighten its pages, and the editorial comment reveals the situation over the entire field. The record of the St. Louis Convention is given in clear and compact form. E. V. Smalley furnishes an admirable study of the life and career of William McKinley. Marshal H. Bright gives a good Fourth of July poem, "Stand by the Flag." Hezekiah Butterworth has an able and appreciative article on "South American Poets." Charles D. Lanier tells of "The World's Sporting Impulse." As usual, this number is packed with good things. The history and incidents of a month are condensed into the number. (Review of Reviews: 13 Astor Place, New York.)

The July *Scribner's* has for a frontispiece Walter Gay's "Felix Galliard, Statuaire," from the article of T. R. Sullivan on "Ars et Vita." Julian Ralph leads in one of his brilliant sketches of the famous summer resort, "Coney Island." Brander Matthews dwells "On the Poetry of Place Names." Sir W. Martin Conway furnishes a delightful travel sketch in "A Thousand Miles through the Alps." J. Carter Beard, in "A New Art," gives a full account of the better method for preserving birds and animals. H. H. Boyesen has "In Collusion with Fate." Cosmo Monkhouse tells of "Some Portraits of J. M. W. Turner." Clinton Ross reveals

"The Confession of Colonel Sylvester." Mme. Blanc writes of "Joseph Miland, a French Friend of Browning." The number maintains a good average. (Charles Scribner's Sons: New York.)

"On the Balcony"—a photogravure by Hansaengl from the painting by Jendrasnik Jend—is the frontispiece of the July *Magazine of Art*. In this number, also, we find two full-page engravings—"Cattle," by Troyon, and "Sainte Genevieve de Paris," by Henri Duheim. The second article on "The Royal Academy" has three illustrations—from John E. Millais, F. Goodall, and Arnesby Brown. M. H. Spielmann writes of "Kenny Meadows" and his work, in "Our Graphic Humorists." "The Peyre Collection at South Kensington Museum" presents five illustrations. John Leyland has a second illustrated paper on "The 'Evil One' in Art," and W. M. Gilbert a second instalment of "The Western Islands." "Current Art" and "The Chronicle of Art" are profusely illustrated. (Casell Publishing Co.: 31 East 17th St., New York.)

The *New England Historical and Genealogical Register* for July has for a frontispiece a fine likeness of the late Charles Carleton Coffin. The leading article is an appreciative and carefully-prepared outline of Mr. Coffin's life by Rev. George M. Adams, D. D. Then follow articles on "The Hussey Ancestry of the Poet Whittier;" "A Manuscript Genealogy by Rev. Samuel Woodward;" "Baptisms in the Church at Pembroke;" the "Allen Converse Descendants," with other papers and notes. Mr. Henry F. Waters continues his "Genealogical Gleanings" in Essex, England, from which came some important New England families such as the Shermans and Angiers and Wards and Livermores. (Historical Genealogical Society: Boston, Mass.)

The *Atlantic Monthly* for July is unusually good. Besides matters of culture and taste in which this magazine usually abounds, the current number contains three or four articles of rare ability on topics of current interest. E. L. Godkin leads in "The Real Problems of Democracy," containing some criticisms on Lecky's "Democracy and Liberty." Like many others in England, who have written on the rising democracy, Lecky's standpoint is with the favored class. Democracy is bad because it brings no help to his class. Hon. E. J. Phelps contributes a strong paper on "Arbitration and Our Relations with England"—the result of wide study and much experience in international matters. He favors arbitration as a wise way to settle international difficulties. "A Century's Progress in Science" is one of John Fiske's brilliant papers, showing how completely we have, by a few discoveries and inventions, traveled away from the world of our Revolutionary fathers. George Burton Adams has a word for "The United States and the Anglo-Saxon Future." (Houghton, Mifflin & Company: Boston.)

The leader in *Harper's* for July is Woodrow Wilson's "General Washington," with eight illustrations. Laurence Hutton has a fine illustrated article on the "Literary Landmarks of Venice." President Thwing has a paper on "Ohio," treating its history, its material resources, its people, and its many candidates for the Presidency and other high positions. *Harper's* excels in its short stories. Among those in the July number are: "The Cabinet Organ," by Octave Thanet; "The Love Letters of Superfine Gold," by Julian Ralph; and "A Fool to Fame," by E. A. Alexander. (Harper & Brothers: New York.)

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## Obituaries.

**Barrett.**—Mrs. Mable Barrett, formerly of Winchester, N. H., died in Worcester, Mass., March 25, 1896, in her 91st year.

Her husband died four years ago at the advanced age of 94 years. Mrs. Barrett was the mother of twelve children—six sons and six daughters. For many years she was an honored member of the Methodist Episcopal Church, at the time of her death being connected with Lakeview Church, Worcester.

Mrs. Barrett was a woman of remarkable beauty of character—gentle, humble, loving and trusting. Christ Jesus, the Saviour of sinners, was her hope and rejoicing. She greatly loved the communion of the saints. She was never more happy than when in the church of her choice worshipping with God's people. She was a lovely woman and greatly beloved by all who knew her. She died rejoicing in her Lord and Master.

ALONZO SANDERSON.

**Cook.**—O. A. Cook was born in Westford, Vt., July 28, 1831, and died May 7, 1896, at his home in Jericho, Vt.

Early in life he gave his heart to God and his name to the Methodist Episcopal Church, of which he continued a consistent and greatly beloved member until his death.

His last days were days of great suffering, yet he bore all with Christian fortitude and submission. His mind was clouded in some measure during his long and painful sickness, but cleared shortly before his death. The end came peacefully.

He leaves a wife and three children—a son and two daughters. The funeral services were conducted by the writer, assisted by Rev. Mr. Rose (Congregational). S. S. BRIGHAM.

**Winslow.**—B. Henry Winslow, M. D., son of Rev. and Mrs. G. G. Winslow, of the East Maine Conference, was born in Woolwich, Maine, Dec. 11, 1867, and died in Providence, R. I., May 22, 1896, in the 29th year of his age.

Dr. Winslow spent his boyhood days in the parsonage home of his parents. In 1888 he was assistant principal of St. John's Seminary at Presque Isle. In 1889 he entered Bowdoin College School of Medicine, where he studied two years, when he went to Jefferson College and graduated. He then studied in Hyde Park, Mass., and practiced medicine a few months, and then went to Berlin, Germany, and took a year's post-graduate study, after which he visited Vienna and Paris, studying special lines. In November, 1893, he began the practice of medicine in Providence, R. I., and in a very short time built up a large business.

Dr. Winslow was a prompt, careful, faithful, sympathetic and generous physician. He literally worked himself to death. His child patients were very fond of him. He took special interest in the poor, and in Bethany Home, an institution to provide a temporary home for respectable women.

He was converted when he was seventeen years of age, and his father had the pleasure of administering the rite of adult baptism to him. A few months before he died I was with him in his office, and asked him this question: "Doctor, do you now have a personal, saving faith in Jesus?" He paused a moment, and then answered in a firm tone: "Yes, I do."

He was taken suddenly ill in the night, and died the next day of Bright's disease before his father and mother could reach his bedside.

He leaves a stricken father and mother, a brother, and a host of friends to mourn their loss. W. S. MCINTIRE.

**Doble.**—Jane Doble, sister of E. H. Doble, of Quincy, Mass., died at her early home at Livermore, Me., Thursday morning, June 11, 1896, aged 64 years.

Miss Doble became a Christian in early life, and for nearly a half century grew in grace and in the knowledge of her Master, thus developing a character of exceptional beauty, symmetry and strength. Her early Christian life gave her the advantage of Christian habits at an age when her susceptibility was at its highest, and the consequence was, her matured years found her eminently qualified for life's duties and responsibilities and with such a knowledge of the very secrets of the Christian life as to practically divest them of their mystery. Having the requisite spiritual discernment, spiritual things were by her easily discerned. The world's stumbling-stone became loadstone to her. She was one of a class of twelve, who, under the direction of Rev. Samuel Kelley, of precious memory, organized the West Quincy M. E. Society, Sept. 6, 1872. Of this original class only two, still members of the church, survive—Rachel Doble, sister-in-law of the deceased, and Martha Loud, both of whom are faithful Methodists and loyal to the church.

Miss Doble never married; but having spent much of her life in the home of her brother, she became familiar with the charming glee and song and romp of childhood, and learned to love and minister as only a woman can. Indeed, so completely was she identified with these children, and so thoroughly did she ingratiate herself into their childish affections, that oftentimes when advice or permission was desired, there would be a hesitancy as to whether mother or Aunt Jennie should be sought. Miss Doble was always kind and lovable, which naturally surrounded her with a host of friends. Those who knew her best loved her most. For twenty years she was a faithful Sabbath-school teacher, always prompt and capable, and until her health began to break the ardor of her spirit never flagged. The social meetings were fraught with peculiar charm for her, while any work that the church entrusted to her was willingly, gladly and faithfully discharged.

But her work is done. With the immortal Apostle she fought a good fight, she finished her course, she kept the faith; and while we would grieve about her grave to drop a tear or plant a flower, we do so with the conviction in our hearts that she is not here tabernacled in the dust, but translated, and with her Master where her ransomed spirit will rest forever in the Paradise of God.

A. A. BROWN.

**Locke.**—Rev. William Sherburne Locke, one of the oldest, if not the oldest, ministers in New Hampshire, passed to his eternal rest from his cottage home in South Manchester, Sunday morning, June 21, 1896, at the age of 88 years. He was a native of Stanstead, P. Q., his parents having removed thither from Epsom.

Mr. Locke was of the sixth generation direct of the Locke family of Locke's Neck, N. Y., otherwise known as Straw's Point. He was a lineal descendant of the Captain John Locke whose Indian fights and final death at the hands of six warriors are recorded in history. The sickle used in self-defense by Captain Locke

is preserved in the rooms of the Historical Society at Concord.

When a young man Mr. Locke came to the States and entered the Methodist itinerancy. This was about 1830. In 1832 he was appointed to the Amoskeag circuit, comprising Amoskeag, Nashua and Amherst. During his long service he was once, for a term of six months, in charge of St. Paul's Church, Lowell, then situated where now stands the post-office. In 1842 Mr. Locke took local relations. Since then he has acted as supply or substitute at various points. For fifteen years he has seldom officiated, although previous to that time he had occasionally been heard at St. James' and St. Paul's churches. On the occasion of his 88th birthday Mr. Locke dictated to his daughter a list of fifty-six different preaching places at which he had been stationed from time to time during his career.

Mr. Locke had occupied the house in which he died since October, 1863, with a visit to Kittery for a few years at war time. His wife, who died in 1863 after an illness of some ten years, was Miss Caroline D. Tibbets, of Pittsfield. The marriage occurred in August, 1833, at the parsonage at Manchester Centre, on the site of the present reservoir.

Three sons and two daughters survive—James W., judge of the United States court for the southern district of Florida, with headquarters at Jacksonville; Eugene O., clerk of the court and a lawyer at the same place; Joseph L., a Chicago manufacturer; Mrs. Charles H. Bartlett, of Kittery, Me.; and Miss Isotta Locke, a well-known teacher in the South Manchester school.

Mr. Locke demonstrated in his life the power and truth of Christianity. Many scores of precious souls are in Paradise today because of his loving entreaties and stirring appeals. Being dead he yet speaketh. He left all to follow Christ, and wanted no good thing. Many of the members of St. Paul's Church testified at the prayer-meeting held shortly after his death of the great blessing his life and words had been to them.

He died as he lived, trusting the Divine Saviour. The funeral was held at his late home, all the children being present, and a large concourse of friends. The pastor of St. Paul's Church spoke a few words of comfort, and the body was tenderly laid away in the valley cemetery.

May Divine grace sustain the afflicted ones in their deep sorrow! C. W. ROWLEY.

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### CHAS. R. MAGEE, Manager,

38 Bromfield St., Boston.



## Review of the Week.

Tuesday, July 7.

- Several Fall River mills shut down.
- The bookbinders and other employees of Ginn & Co., of this city, strike.
- Sir Hercules Robinson, Governor of Cape Colony, elevated to the peerage.
- J. P. Pastrana, shot in the Cabanas fortress, Havana, for rebellion.
- The Transvaal orders 60,000 rifles.
- The Ancient and Honorable Artillery Company of this city arrives at Queenstown on the "Servia."
- Gen. P. M. B. Young, U. S. minister to Guatemala and Honduras, dies in New York.
- The Democratic National Convention meets in Chicago today.
- D. B. Youmans and wife of New York drowned at Bergen, Norway — thrown from their carriage into a lake.
- The filibustering steamer "Three Friends" chased into Key West by the U. S. S. "Raleigh."

Wednesday, July 8.

- Senator Daniel chosen temporary chairman of the Democratic National Convention.
- Death of Sir John Pender, a prime mover in securing ocean telegraphy.
- Fifteen thousand teachers attending the meetings of the National Education Association in Buffalo.
- The Christian Endeavor Convention opens in Washington.
- The use of house-to-house collection boxes in certain cities authorized by the Post Office department.
- The Porte suspends military operations in Crete.

Thursday, July 9.

- Free coinage men at Chicago seat enough contestants to secure a two-thirds majority.
- Sir Charles Tupper and cabinet resign; Lord Aberdeen sends for Sir Wilfrid Laurier.
- Forty-four addresses at the preliminary session of the Endeavorers in Washington.
- The "Ancients" go to Windsor and are "received" by the Queen.
- A Vermont savings-bank president victimized by gold bricks which proved to be brass.
- Ballington Booth claims to have established 100 posts of the Volunteer Army.

Friday, July 10.

- Friendly utterances of friendship for the American people by the Prince of Wales at a banquet given by the Boston "Ancients."
- The Spaniards claim to have defeated the insurgents in Cuba after a three hours' fight.
- Tornado in Dinwiddie and Prince George Counties, Va.; four men killed and houses and crops destroyed.
- Christian Endeavor Societies number 46,125, with a membership of 2,750,000.

Saturday, July 11.

- William J. Bryan, of Nebraska, nominated for President, on the fifth ballot, by the Democrats at Chicago; and Arthur Sewall, of Bath, Me., nominated for Vice President.
- The Treasury reserve drops to \$90,171,518.
- The Deceased Wife's Sister bill passes its third reading in the House of Lords by a vote of 204 to 142.
- The "Ancients" entertained by the Prince of Wales at Marlborough House.
- The Italian ministry, Marquis di Rudini premier, resigns.
- Ernest Curtius, the well-known German Hellenist, dies in Berlin.

Sunday, July 13.

- Sound money Democrats refuse to vote for the ticket.
- The Spanish soldiers in Cuba panic-stricken at the ravages of yellow fever; 40 per cent. of cases fatal.
- Thirty-one persons killed and 39 injured by a railway collision near Omaha; an excursion train collides with a freight train.
- There were 321 deaths from cholera in Egypt on Saturday.

One hundred and thirty students are already accepted for admission to the fall term of the Chicago Training School for Missions. The prospects are that Harris Hall, the large new building of the school, will be full to its utmost capacity. Ladies contemplating attendance, either for mission work or for simple Bible study, should at once correspond with the Principal, Lucy Rider Meyer, 4949 Indiana Ave., Chicago, Ill.

Some seem to think it is wicked to be glad. They count it a sacred duty to be gloomy. They believe in the holiness of discontent. They count it presumption to be sure they are saved, and an impropriety to be happy in a world so full of sin. Their Bible has in it a precept which reads: "Grieve in the Lord always, and again I say, grieve." They are distressed at the sight of much joy, and shake their heads solemnly when they see any one uncommonly full of praise. Such people were once very common in the churches. They are rare now. It will be a good thing when this race of saints that are sad on purpose and on principle, is entirely extinct.

## Montpelier Seminary.

THE 22d annual Commencement of Montpelier Seminary has just been held under conditions most favorable. Never was commanding view of mountain, valley, forest, and river more charming.

The committee of visitors heartily testify to the faithful and efficient work being done by the board of instructors as evidenced by the high grade of scholarship. The course of instruction ranks equal to that provided by the most advanced schools of its class, and our church people who have children to be educated cannot afford to ignore the superior advantages of this school. Young men and women seeking preparation for college may find here advantages second to none.

The commercial department, under a competent and enthusiastic teacher, by its practical business methods gives a clear knowledge of business customs and management.

The department of stenography and typewriting, established three years since, has been a successful innovation. The call for expert shorthand reporters is greater than the supply, and there is a growing demand for skilled manipulators of the typewriter.

The prize speaking on Tuesday evening, when nine of the students with choice selections competed, conclusively showed that voice culture and gesture have their full share of attention.

The musical recital on Wednesday evening was an unqualified success. This department, both instrumental and vocal, is entitled to great honor for the thoroughness and efficiency of its instruction in the fundamental principles of the art as well as for the marked proficiency of its pupils in technique and theory.

A goodly number of the students avail themselves of the facilities offered in art.

Athletics are freely engaged in, the spacious campus being finely adapted to such sports.

In short, we found a school whose every department is abreast of other schools of its class.

The religious tone of the school has been most excellent the entire year. During the winter a special religious interest prevailed, resulting in the conversion of nearly all who were not professing Christians. Of the graduates from literary courses nearly all are decided Christians. During the spring term, by special invitation, a teacher from each of three leading colleges of New England spent three days visiting and inspecting the Seminary, as a committee of examination. We give a brief extract from their report:—

"Our visit extended from the 19th to the 22d of May. No change was made in the ordinary conduct of the school on account of our presence, and we were given every opportunity to see things in their daily aspect and operation. Our general impression concerning the school, derived from this visit of examination, is distinctly favorable. Its situation could hardly be improved within the State for the beauty, the hygienic excellence and the stimulating social and intellectual character of its surroundings. And the evident high quality of the pupil-body is witness both to the call for such a high-grade Seminary as this in the region in which it stands, and to the excellence of the institution that is training them. The whole tone of the school is such as to impress the committee that this institution offers a thorough education in preparation for college, for business, or for the duties of life. You are to be congratulated in having the services of a principal who combines in an unusual manner high intellectual abilities and training and the wisdom that comes from wide experience in administration with the stimulating personal qualities of an excellent teacher."

The Aesthetic Society was fortunate in securing for their biennial address an alumnus, Rev. T. P. Frost, D. D., of Baltimore, who held the large audience spell-bound as with charming word-pictures he eloquently discoursed of Wordsworth, nature's poet.

The Commencement exercises occurred on Thursday morning at 9.30, when twelve young men and women gave essays and orations evidencing breadth of study, marked ability, and original thought. A good proportion of them go to higher institutions of learning. There were thirty-five who took diplomas, including eight in the short-hand course and thirteen in the business course.

The graduating exercises were followed by the alumni banquet at the Pavilion Hotel, and the reception given by the principal in the evening closed one of the most successful years of Montpelier Seminary.

MARY A. POMEROY, for Committee.

## The Christian Voter.

H. Reynolds, M. D.

WHATEVER party a Christian voter may belong to, perplexing questions are likely to arise in his mind as to whether he ought to vote for some of the men nominated by his party. Unworthy men, immoral men, intemperate and untrustworthy men, sometimes succeed in obtaining the nominations for important offices. Is it the duty of any man, whether he be Christian or not, to vote for a man for office whom he deems unworthy? Perhaps it would be better to put the question in another form: Is it not the duty of any voter to refuse to vote for any man whom he deems unworthy of the position? Where so many temptations and dangers assail officials as there do in our form of government, how important to put only the best men in positions of trust and responsibility if we wish to preserve our free institutions safe from injury?

Many voters, from a desire that their party

may roll up as large a vote as possible, often-times vote for certain men on the ticket whom they know to be not what they would like such candidates to be, or what they know the candidates for such positions ought to be, and yet because they are the regular "nominees," they vote for them. Now so long as the most of the voters will quietly walk up and vote for unworthy candidates, so long will there be such men offered to them to vote for. But when the voters generally assert their right and privilege to refuse to vote for unworthy men and promptly erase their names from the party ticket, then these ring politicians will see that they must stop putting up unworthy men.

If intemperate or immoral men are nominated for mayors, congressmen or governors, can Christian voters, especially, consistently vote for them? Let their own consciences answer them. If Christian temperance men vote for intemperate men for Congress, it is hardly consistent for them to talk much about temperance.

They would better keep still — actions speak louder than their words. If Christian men who esteem good morals highly vote for immoral and licentious men for mayors and governors, they are not letting their light shine to good purpose if they have any light to spare. When such a man as Rev. A. B. Ladd is among the candidates for governor, there is no need for any one to vote for an unworthy or immoral man for that position. Does any one doubt that Mr. Ladd would make as worthy a governor of Maine as our State ever had? He is an able man, a worthy man, and a God-fearing man. God-fearing men are what we want to manage the affairs of our State and nation. We want men who have true wisdom. Lincoln was an illustrious instance of a God-fearing man who tried to do his duty and possessed that true wisdom that led him successfully through the terrible trials of the Civil War and enabled him to save our country. We want more men like him. Let us vote for such when we have a chance.

Livermore Falls, Me.

Prof. Sharples, of Boston, in a careful analysis of a celebrated white flour, says: "75 per cent. of the Food Value has been withdrawn by the 'bolting' process." Every pound of the Franklin Mills Fine Flour of the Empire Wheat represents a pound of Food Value, and is the cheapest flour ever known.

## W. F. M. S.

THE quarterly meeting of the New England Branch was held in the M. E. Church at Malden, July 8. The opening services were led by Mrs. Daniel Richards. Mrs. Sargent, in behalf of the Malden auxiliary, made an address of welcome, which was responded to by the president of the Branch. The report of the corresponding secretary, Mrs. Alderman, was a rich treat to all. She said: "Our representatives in the field have need of abounding grace" — in the midst of difficulties arising from pestilence, narrow quarters, and insufficient help. The cry everywhere is, "More help! More help!" Revivals are reported from various fields. In Singapore the openings for work are bewildering in their number and variety. "Harriet Warren Memorial" is not yet completed. It will cost more than was at first expected. Encouraging revivals are reported from Bulgaria. She remarked that the report might seem long as a whole, but that it was only a very meagre selection from the numerous and interesting letters received from the field. We must pay more and pray more.

The treasurer's report, while showing a goodly sum already raised, records the fact that only about half the amount pledged by the Branch has been raised thus far. The home secretary and heads of various departments were called upon, and responded with encouraging words.

The noontide prayer was offered by Dr. Hoskins.

The opening exercises of the afternoon were conducted by Mrs. S. L. Gracey. The president urged every member of the W. F. M. S. to join in the effort to be made on Sunday, July 26.

Mrs. Hoskins spoke of her earliest experiences in the mission field, to the profit of all. Miss Ruth Sites spoke earnestly of her work in China and Dr. Hoskins took us back to India, locating the mission stations of which he spoke upon a huge map behind him. He related some thrilling incidents of the marvelous spread of our work in India and of the strenuous efforts that are made among some of the people, in the direction of "self-support." We gratefully mention the assistance of Mrs. Fellows and others who acceptably rendered music suitable to the occasion.

Notice was given of a work, just ready, which every member of the Society will most certainly need. "The Roll Call" is a sketch of each missionary of the Society, with supplementary pages for future use.

H. B. STEELE, Sec. pro tem.

## The Grandest Call Yet.

WHAT? Why, the call of our Missionary Secretaries, endorsed by the Bishops, to pay the debt of our Missionary Society, amounting to more than \$200,000, in a single day. It is a call worthy of this missionary age, worthy of a missionary church, worthy of the noble men from whom it comes, and worthy of the spirit of the conquering Christ. Let the Methodist churches of New England respond to the call unanimously and heartily.

Success in this effort means much more than the mere raising of two hundred thousand dollars. Following the recent criticisms and misrepresentations of missions, it will come, like the telegram sent a few years ago by our noble leader to whose glory the title of Bishop can add nothing, to that assembly of infidels: "We are building two a day." It will be an inspiration to all the churches, and will give a fresh impulse to missions the world over. Let us not, as we love our Lord, fail in it.

(1) We must bear in mind that the success of the effort depends upon its universality. Eight cents per member will not do the work if only one-half of the churches respond to the call. Let every church, every Sunday-school, every Epworth League, however weak or burdened, take part in it. Let there be no shirking, no lagging, no making excuses. Let us have a practical exhibition of the power of our boasted connectionalism. Let us show the opposing powers that

"Like a mighty army moves the Church of God."

(2) Let it be understood that this debt is not the result of bad management or of failure. It is the providential result of our great success in missionary work. To pay such a debt ought to be a joy. Our noble Society will then be unburdened and ready for still greater things.

(3) Be sure that the people fully understand that this is a special collection. Each church will receive due credit for its gifts; but we must not take anything from the regular collection in order to pay this debt. If we do, we shall simply take the income of this year with which to pay last year's debt, and we shall be no better off in the end.

(4) We must remember that there will be some laggards. There ought not to be, but there will be. There are some pastors who enter into nothing, and whose churches are, therefore, always behind. Such men are out of place in Methodism, where all are expected to pull together and to pull. If they will not respond to this call, their next appointment ought to be the Great Desert, where there is no live thing for them to bias.

But we must not allow such laggards to defeat the plan. We must make allowance for them. It is a hard thing to do, but every live Christian must put in something for the laggards, who, when the victory is won, will turn up in the rejoicing as complacently as though they had done their duty.

E. M. SMITH, Com. for First General Conference District.

Montpelier, Vt.

# Economy

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